

*Politeuphuia,*  
W I T S  
COMMON-WEALTH.

Newly corrected and  
amended.

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*Si tibi difficilis formam natura negavit,  
Ingenio formæ damna repende tua.*

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L O N D O N,  
Printed for E. Flesher, in the Year 1688.



To his very good Friend,  
**Mr. B O D E N H A M,**

N. L. wisheth increase  
of happiness.

S I R,

**W**Hat you seriously begun long since,  
and have always been very care-  
full for the full perfection of, at  
length thus finished, although perhaps not so  
well to your expectation, I present you with, as  
one before all most worthy of the same; both in  
respect of your earnest travel therein, and the  
great desire you have continually had for the  
general profit. My humble desire is, that you  
would take into your kind protection this old  
and new burthen of Wit: new in its form and  
title, though otherwise old, and of great anti-  
quity, as being a methodical collection of the most  
choice and select Admonitions and Sentences,  
compendiously drawn from infinite variety,  
Divine, Historical, Poetical, Politick, Moral  
and Humane. As for the envious and over-  
curious, they shall the less trouble me, sith I  
know there is nothing in this World but is sub-  
ject.

## The Epistle Dedicatory.

*ject to the Erinnyes of ill-disposed persons, whose malice is as fatal as the Darts of Cephalus, or Paris shaft, which neither a seven-fold shield, nor Vulcan's cunning workmanship, nor Pallas Ægis can avoid. Thus humbly craving pardon for my boldness, beseeching God daily to increase the affection you bear to learning, I take my leave.*

Your's most assured

11 JY 63

to command,


*K* N. L.

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To

## To the Reader.

**C**ourteous Reader, encouraged by thy kind acceptance of the first and second Impression of *Wits Common-Wealth*, I have once more adventured to present thee with this new Edition. *Solent primi factus rerum horriduli esse & insuaviores, sed amœni magis & grati subsequaces.* Somewhat new I have inserted, put out many things where I found it necessary, and especially of Examples, for that I intend, by God's grace, the next time to publish the fourth part of *Wits Common-wealth*, containing onely Examples. Then from your gracious acceptance and censure let this part draw her perpetual privilege, that, like *Alcinous* fruits, it may still flourish in the fair Summer of thy gentle favour; and every one of them triumph in despite of *Envie's* raging Winter.

N. L. 

In Politeuphuian Decastichon.

**M**Ystica qui Sophia, cultæ quadrantia vitæ,  
Ingenii vario flores rimaris & ardes,  
Intemerata legas hujus monumenta laboris,  
In quo ferventem metris sedabis orexin.  
Hoc duce Mercurio, cælesti numine plenus,  
Vertice sublimi feries arcana polorum,  
Et facile rapidas fauces vitabis Averni.  
Omnia sunt in hoc; Musis aptissima sedes,  
Virtutis morûmque Pharos, Cynosura vaganti,  
Ingenii, genii, mentis, rationis acumen.

A. R.

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**L**ET him who in desire Wit's Wealth embraces,  
Here stand and gaze, where well behold he may  
A heavenly troop of matchless Nymphs and Graces,  
Their silver arms in sacred Founts display;  
Whose parts all fair and equal to their faces,  
Make their nak'd beauty their most rich array.

Nor think I lead him with a vain suppose,  
Inviting him unto his resting place;  
Whence flows a river of smooth running Prose,  
Whose streams conceits (like Virgins) interlace.  
Amongst green leaves so grows the Damask-rose;  
So Diamonds golden Tablets do enchase.

11 JY 02

M. T.

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## Wits Common-wealth.

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### Of God.

*Defin. God, the beginning of all things, the Idea and pattern of all good, is that Almighty Omnipotence, which wanteth beginning and ending; which, being made of none, hath by his own power created all things.*

**W**Here God putteth to his hand, there are no men so mighty, no beast so fierce. no sea so deep, that can resist his power.

As a Prince will not suffer that another be called a King in his Realm: so likewise God will not permit that any other in this World should be honoured but he onely.

Without the understanding of the will of God by his Word, our sight is but blindness, our understanding ignorance, our wisdom foolishness, and our devotion devillishness.

God will not suffer man to have the knowledge of things to come: for if he had prescience of his prosperity, he would be careless; and understanding of his adversity, he would be senseless. *August.*

God, who hath made all mortal things, hath authority to dispose them even with the same power wherewith he hath created them.

As much do we owe unto God for the dangers from which he delivereth us, as for the great wealth and dignities whereunto he hath always raised us.

Where Vertue doth raise to honour, there God fails not to establish the dignity.

God is called a Well, both because he hath all good things from himself, and also for that he doth communicate from thence with his creatures without any hinderance to himself: for God ministreth to all, lacking nought, and receiving nothing of any man.

God in his Church is a most bright Sun, which riseth upon such as fear him, and goeth down from them that are careless and profane.

The treasures of vices are in us, the abundance of goodness in God. *Jerome.*

The greatness of God is more seen in mercy than in punishment.

God useth us not as our offences deserve, but as his mercy willeth.

God deals in one sort with the sinner, in another manner with the just: to the sinner he pardoneth his offence, and from the just he takes away the occasions of his sin.

*Acrisus* King of *Arcadia*, for breaking up of *Nephtune's* Temple was stricken blind.

*Mordorus* spoiling *Circe's* Temple, was stricken mad, with all his Soldiers.

*Alexander's* Soldiers, seeking to spoil the Temple of the same Goddess, were slain with lightning.

*Brennus*, the Captain of the *French*, entering the Temple of *Apollo*, and spoiling it, was stricken with madness, and slew himself.

*Scipio's* Soldiers that robbed the Temple at *Tolosa* died all miserably.

As it is impossible with one and the same eye to behold Heaven and Earth: so it is as impossible with one disordinate will to love God and the World. *August.*

Like as God surmounteth all other creatures, so the remembrance of him surmounteth all other imaginations.

God.

God is high : if thou lift thy self upon him, he fliteth from thee ; but if thou humblest thy self unto him, he cometh down to thee.

God's Doctrine is the rule of Prudence, his Mercy the work of Justice, and his Death the Standard of Patience. *Bern.*

The Resurrection of *Christ* to the Dead is Life, to the Saints Glory, to Sinners Mercy.

*Simonides*, the more he studied to know what God was, the harder still it seemed unto him.

If God help, he is mercifull ; if not, we must not think him unjust.

Divinity cannot be defined.

The operation of God is threefold ; Creation, Formation, Consummation.

God is Eternity, and therefore not found but of such as continually seek him.

God, although he be omnipotent, could never make a creature equal to himself.

The Lord of Hosts is called God the Father, the Son is the image of the Father ; the Father and the Son known, the Goodness of them both, which is the Holy Ghost, is made manifest. *August.*

*Jupiter est quodcunque vides, quacunque moveris. Ovid.*

*Quæ Deus occulit esse voluit, non sunt scrutanda ; quæ autem manifesta fecit non sunt neganda : nè & in illis illicitè curiosi, & in istis damnabiliter inveniamur ingrati. Ambros.*

### Of Heaven.

Defin. *Heaven* is generally taken for that part of the world which is over our heads, a place full of Divine residence, and the Land where the faithfull after this life expect their portion and inheritance.

**H**Heaven is the seat of God, and the Earth is his Footstool.

Heaven.

Heaven is the seat of Glory, the habitation of Angels, the resting-place of the Faithfull, far beyond thought, and glorious beyond report.

We deem it hard to know the things on earth, and find the objects of our eyes with toil; but who can search the secrets of the Heavens? *Basil.*

Heaven is neither infinite in form nor figure, but one in nature.

Heaven, as it had its creation of nothing, so it shall be dissolved to nothing.

The disposition and places of the Heavens are not of power to express our good or bad fortunes.

As Hell is the place of all horreur, so Heaven is the haven of all rest.

Heaven is the habitation of the Elect, the throne of the Judge, the receipt of the Saved, the seat of the Lamb, the fullness of delight, the inheritance of the Just, and the reward of the Faithfull.

From Heaven our Souls receive their sustenance Divine.

Heaven is the Church of the Elect, the Soil of the Just, and Field of the Faithfull.

He is most miserable that is denied to see the Sun shine; and he is most accursed to whom God denieth his heavenly favour. *Greg.*

It is hard to live well, easie to die ill; hard to obtain Heaven, easie to keep from thence.

None knoweth better how great is the loss of Heaven, than they that are Judged to live continually in Hell.

A good life begetteth a good death, and a good death a glorious inheritance in Heaven.

The way to Heaven is narrower than the way to Hell.

*In gloria caelesti mira serenitas, plena securitas, aeterna felicitas.*

*Esque*

*Estque Dei sedes nisi terra, & pontus, & aer,  
Et cælum, & virtus? Superos quid quærimus ultra?*

Of Angels.

**Defin.** *Angels are of an intellectual and incorporeal substance, always movable and free, the Divine messengers of the will of God, serving him by grace and not by kind, and are partners of immortality.*

**A**ngels at all times, and in all places, behold the face of our heavenly Father.

Self-love, the ruine of the Angels, is the confusion of men.

Angels are carefull of mens actions, and protectours of their persons.

Angels were created of God immortal, innocent, beautifull, good, free, and subtil, of the essence of God himself. *August.*

Angels have their habitation in Heaven, their eyes fixed on the Majesty of God, their tongues formed to his praises, and themselves onely in him.

Every one's Angel that hath guided him in his life, shall at the latter day bring forth him he hath governed.

Angels intend two things; the first is the glory and service of God, the second is the health and salvation of his children.

Angels are the comforters, instructers and reformers of men.

Angels are Tutours of the Saints, Heralds of Heaven, and Guardians of our Bodies and Souls.

The Angels exceed not in desire; desire not, because they want not, in beholding their Creatour. *Amb.*

The Angels have charge to conduct men, wisdom to instruct men, and grace to preserve men.

Angels were the first creatures that ever God made.

Angels, wheresoever they are sent, do always behold the face of God.

There

There are nine Orders of Angels ; Angels, Arch-angels, Vertues, Powers, Principalities, Dominions, Thrones, Cherubins, and Seraphins.

The divine nature of Angels suffereth neither change nor end : for they are immutable and divine.

Angels are swift messengers to execute the wrath of God against his enemies.

Every true Minister is a true Angel, and their tongues bear the Embassage of the most high God.

*Angeli sic foras exeunt, ut internis contemplationis gaudiis non priuentur. Greg.*

*Apostata Angelo similis efficitur homo, qui hominibus esse similis dedignatur.*

### Of Vertue.

**Defin.** *Vertue is a disposition and power of the reasonable part of the soul, which bringeth into order and decency the unreasonable part, by causing it to propound a convenient end to her own affections and passions, whereby the soul abideth in a comely and decent habit, executing that which ought to be done according to reason : briefly it is a proportion and uprightness of life in all points agreeable to reason.*

**H**E that desireth to be called Vertuous, it is first requisite that he be good ; therefore in the account of reputation, it is more worthy to be called Vertuous, than Noble or Reverend ; for that the one title descends together with Dignity, and the other is the reward of the work which we use. So that it falls out in good experience, that this title of Vertue is of many men desired, but of very few truly deserved.

Vertue maketh a stranger grow natural in a strange Countrey, and Vice maketh the natural strange in his own Countrey.

Vertue is health, Vice is sickness. *Petrar.*

Vertue is a stranger upon earth, but a citizen in Heaven..

Take

Take away Discretion, and Vertue will become Vice.  
Vertue is the beauty of the inward man.

Vertue laboureth like the Sun to lighten the world.

To forgive is no less Vertue in Princes when they be offended, than revenge is a vice in the common sort when they be wronged.

Vertue goes not by birth, nor discretion by years: for there are old Fools, and young Counsellors. *Gueu.*

Vertue is the Queen of Labourers, Opinion the Mistress of Fools, Vanity the Pride of Nature, and Contention the overthrow of Families.

Vertue maketh men on the Earth famous, in their Graves glorious, and in the Heavens immortal. *Chilo.*

Vertue is not obtained in seeking strange Countreys, but by mending of old errors.

Vertue is the more acceptable, by how much the more it is placed in a beautifull body.

*Pythagoras* compareth Vertue to the Letter Y, which is small at the foot, and broad at the head; meaning, that to attain Vertue is very painfull, but the possession thereof passing pleasant.

A good man, though in appearance he seem needy, yet by Vertue he is rich.

Vertue is a thing that prepareth us to immortality, and makes us equal in the Heavens. *Socrates.*

The first step to Vertue is to love Vertue in another man.

Vertue, while it suffereth, overcometh.

Vertue cannot perfectly be discerned without her contraries, nor absolutely perfect without adversity.

He that remembreth his Vertue hath no Vertue to remember; seeing he wanteth humility, which is the Mother-vertue of all Vertues.

Vertue is better and more certain than any Art.

The actions of Vertue do so much affect the beholder, that he presently admireth them, and desireth to follow them.

A man

A man endued with Vertue, meriteth more favour than a man of much wealth.

It is no less vertue to keep things after they be gotten, than to get them. *Ovil.*

Vertue in general is a castle impregnable, a river that needeth no rowing, a sea that moveth not, a treasure endless, an army invincible, a burthen supportable, an ever-turning spie, a sign deceitless, a plain way faileless, a true guide without guile, a balm that instantly cureth, an eternal honour that never dieth. *Marc. Aurel.*

*Laudo factam de necessitate virtutem; sed plus laudo illam quam eligit libertas, non inducit necessitas.*

*—Virtus medio jacet obruta cæno;*

*Nequitia classes candida vela ferunt.*

### Of Peace.

**Defin.** Peace is the quiet and tranquillity of Kingdoms, burying all seditions, tumults, uproars and factions; and planting ease, quietness and security, with all other flourishing ornaments of happiness.

**D**ear and unprofitable is the peace that is bought with guiltless blood.

They justly deserve the sword of War; which willfully refuse the conditions of Peace.

Peace flourisheth where Reason ruleth; and Joy reigneth where Modesty directeth.

Peace is the end of War, Honour the joy of Peace, and good Government the ground of them both.

Peace is of most men desired.

Concord in a City is like Harmony in Musick.

Concord of many maketh one.

As the living members of the body united together maintain life, and divided hasten death: so Citizens in a Common-wealth by their Concord maintain the State, but by their Hatred destroy it.

True Peace is to have Peace with Vertue, and War with Vice.

Peace

Peace asketh no less wisdom-to conserve it than valiantness to obtain it.

The colour of Peace maketh the War more secure : for who suspect least are soonest prevented. *Olaus. Mag.*

*Archidamia*, the *Spartan* Lady, seeing her Countrey oppressed by the covetousness of the Magistrates; and *Pyrrhus*, triumphing in their miseries, entred the Senate-house with a naked sword in her hand, and in the name of all the Ladies chid the heartless Lords, for suffering themselves to live, their Countrey being overthrown, and they like to lose their liberty.

*Pyrrhus* entring *Sicily*, possessed with some hopes of Peace, afterward surprised the Countrey, and enthralled the Inhabitants thereof by tyranny.

Peace from the mouth of a Tyrant is oftener promised than performed. *Plato.*

The countenance declareth a man's inclination to Peace; and the austerity of *Marius's* countenance, being an infant, was ominous to *Rome* in his old age.

It is a point of godly wisdom, to be at Peace with men, at War with vices.

To rule an Estate is a heavy burthen; but to undergoe Peace is an easie carriage.

Concord maketh small things mightily to increase : but Discord maketh great things suddenly to decay.

To fly from Peace, which we should earnestly pursue, is to follow Discord and our own destruction.

That thing is more esteemed which is obtained by peacefull words, than that which is gotten by forcible violence.

*Nemo vires suas in pace cognoscit : si enim bella desunt, virtutum experimenta non profunt.*

————— *Pax optima rerum*

*Quas homini novisse datum est : pax una triumphis*

*Innumeris melior : pax custodire salutem,*

*Et cives equare potens*——*Sil. Ital.*

## Of Truth.

*Defin. Truth is that certain and infallible Vertue which bringeth forth all goodness, revealeth the Creation of the World, the power of our Creatour, the eternal Crown of Bliss we hope for, and the punishment allotted for our misdoings: it is a vertue through which we are inclined to speak no otherwise with our tongue than we think with our heart.*

**T**Ruth stands not upon the tongues of men, nor honour upon the frowns of Authority.

There is nothing so secretly hidden, but time and truth will reveal it.

Truth may be oft blamed, but never shamed: and Vertue, suppressed by Slander, will at last appear without blemish.

The dissolving of a doubt is the finding of the truth.  
Truth is the Law of Arts.

Truth hath two champions, Wisdom and Constancy.

Truth is the messenger of God, which every man ought to reverence for the love of her master.

Truth onely among all things is privileged in such wise, that when time seemeth to have broken her wings, then as immortal she taketh her force.

The purest Emerald shineth brightest when it hath a foil: and Truth delighteth most when it is apparelled worst.

The end of Grammar is to speak aptly and agreeably; and the end of Speech, Society; of Rhetorick, to carry all mens minds to one opinion; of Logick, to find out truth amidst many falsehoods. All other Arts do likewise tend to Truth.

Four very good Mothers have four very bad Daughters: Truth hath Hatred; Prosperity hath Pride; Security hath Peril; and Familiarity hath Contempt. *Pharamond* the first King of *France* was named *Warmond*, which signifieth Truth.

Truth

Truth feareth nothing more than to be hid, she careth for no shadow, but is content with her own light.

Truth is a vertue that scaleth the heavens, illuminateth the earth, maintaineth justice, governeth Common-weals, killeth hate, nourisheth love, and discovereth secrets.

Truth is a sure pledge not impaired, a shield never pierced, a flower that never dieth, a state that feareth no fortune, and a port that yields no danger. *Cicero.*

Truth is health that is never sick, a life that hath never end, a salve that healeth all sores, a sun that never setteth, a moon that is never eclipsed, an herb that is never withered, a gate that is never locked, and a voiage that never breeds weariness.

Truth is such a vertue, that without it our strength is weakness, our justice tyrannous, our humility traitorous, our patience dissembled, our chastity vain, our liberty captive, and our piety superfluous.

Truth is the Centre wherein all things repose, the Card whereby we sail, the Wisdom whereby we are cured, the Rock whereon we rest, the Lamp that guideth us, and the Shield that defendeth us.

Truth is the ground of Science, the scale to Charity, the type of Eternity, and the fountain of Grace.

By truth the innocent smileth before the Judge, and the Traitour is discovered before he is suspected.

Truth is a good cause, and needs no help of Oratory: and the least speech discovers the best credit.

*Qui veritatem occultat, & qui mendacium prodit, uterque reus est: ille, quia prodesse non vult; iste, quia nocere desiderat.* August.

*Non bove mactato cœlestia numina gaudent:*

*Sed quæ præstanda est & sine teste fide.*

Of Conscience.

Defin. Conscience generally is the certain and assured testimony which our souls carry about with them, bearing,

ring witness of what we speak, think, wish, or doe: it is to the wicked an Accuser, a Judge, a Hangman, and a Rope; to the godly a Comfort, Reward, and Aid against all adversities.

**A** Guilty Conscience is a worm that biteth, and never ceaseth.

The Conscience once stained with innocent blood is always tied to guilty remorse.

Conscience is a worm that frets like *Seres* Wool, secretly and deeply; easily gotten, and hardly worn out.

Where the Conscience is drowned with worldly pomp and riches, there wisdom is turned to foolishness.

Conscience is the Chamber of Justice. *Orig.*

He that frameth himself outwardly to doe that which his Conscience reproves inwardly, wilfully resisteth the Law of God.

The Conscience is wasted where shipwreck is made of Faith.

A good Conscience is the onely liberty.

The Conscience is a book wherein our daily sins are written.

A good Conscience is a continual quietness.

Although the Conscience of many seem to be seared with an hot iron, as if it were void of all feeling of sin; yet at the point of death it is awakened, yea and it driveth the miserable soul to desperation.

We shall carry nothing with us out of this life, but either a good or bad Conscience.

Discern discreetly and practise reverently those things that are good, that thine own Conscience may be clear, and others by thy doings not offended. *Greg.*

A clear Conscience needeth no excuse, nor feareth any accusation.

None is more guilty than He whose Conscience forceth him to accuse himself.

To excuse one's self before he is accused, is to find a foul crack in a false Conscience. Con-

Conscience beareth little or no sway where Coin brings in his plea.

The Conscience loaden with the burthen of sin is his own Judge, and his own Accuser.

Whenas any offence is committed through ignorance, or any other violent motion; the causes that increase the same being cut off, penitence and remorse of Conscience presently follow.

The Philosophers count those men incurable, whose Consciences are not touched with repentance for those sins which they have committed.

There is no greater damnation than the doom of a man's own Conscience.

The violence of Conscience cometh from God, who maketh it so great, that man cannot abide it, but is forced to condemn himself.

A wicked Conscience pursueth his Master at his heels, and knoweth how to take vengeance in due time.

*Nulla pœna gravior pœnâ Conscientiæ : vis autem nunquam esse tristis ? bene vive. Isidor.*

— *Heu quantum pœnæ mens conscia donat !*

— *Sua quemque premit terroris imago.*

### Of Prayer.

Defin. Prayer (as some Divines affirm) is to talk with God, craving, by intercession and humble petition, either those things necessary for the maintenance of this life, or forgiveness of those sins which through frailty we commit.

THE just man's Prayer appeaseth the wrath of God.

Prayer must be freely given, and never sold.

Prayer is the oblation of a thankfull heart, and the token of a contrite and penitent mind.

Prayer is not to be attempted with force and violence of heart, but with simplicity and meekness of spirit. *Aug.*

Happy is that man, whom worldly pleasures cannot draw from the contemplation of God, and whose life is a continual Prayer.

Prayer

Prayer is the wing wherewith the soul flies to heaven, and Meditation the eye wherewith we see God. *Amb.*

Prayer kindleth, inflameth, and listeth the heart unto God; & the incense of meditation is pleasing in his eyes.

The Prayer of the poor afflicted pierceth the clouds.

Prayer is a vertue that prevaieth against temptation, and against all cruel assaults of infernal spirits, against the delights of this lingring life, and against the motions of the flesh. *Bernard.*

Prayer engendreth confidence in the soul; confidence engendreth peace and tranquillity of conscience.

Faith joyned with Prayer maketh it more forcible; but humilij coupled with it maketh it beneficial and effectual.

Virtuous and godly disposed people do daily pray unto God for the cleansing of the impurity of the heart, and do watch it with all diligence that they can, and labour to restrain it that the corruption thereof burst not out either to the hurt of themselves or others.

The *Romans* upon certain high days prayed for encrease of wealth to the people of *Rome*: which *Scipio*, being Censor, changed, saying, That it was sufficient, and that they ought onely to pray unto God to preserve it such as it was.

Thy Prayer is thy speech to God: when thou readeſt, God ſpeaketh to thee; and when thou prayeſt, thou talkeſt with God. *Aug.*

Let Prayer ascend, that grace may descend.

He that knoweth how to pray well, knoweth how to live well.

Where the mercy of the giver is not doubted, the negligence of him that prayeth is to be reprehended.

Prayer muſt be accompanied with the exerciſe of mortification.

No Prayer can tie the will of God unto us, except firſt of all we renounce and conquer our own wills.

Pray

Pray in thy heart unto God at the beginning of all thy works, that thou mayst bring them to a good conclusion. *Socrat.*

Pray not to God to give thee sufficient, for that he will give to every man unasked : but pray that thou mayst be contented and satisfied with that which he giveth thee.

Heaven shall cease to be, when it shall cease to run : and men cease to prosper, when they cease to pray.

The wrath and love of God follow each other ; but the former is mitigated by prayer and repentance.

Prayer and Repentance bring peace to the unquiet conscience.

*Orans considerare debet quid petit, quem petit, seipsum qui petit.* Bern.

*Flectitur iratus voce rogante Deus.*

### Of Blessedness.

*Defin. Blessedness or Beatitude is the grace of God and his benefits bountifully bestowed on them that serve him, and keep his commandments.*

**T**Rue Blessedness is hid from mortal eyes, and left as an object to the purer spirits.

That man cannot be truly blessed in whom vertue hath no place.

A man that is wise, although he fall into extreme poverty, yet is he very rich and greatly blessed.

Blessedness is an outward quietness. *Arist.*

Blessedness afar off beginneth from humility.

A blessed man cannot err.

There is no truer happiness in this life than that which beginneth everlasting happiness ; and no truer misery than that which leadeth to everlasting misery.

The first felicity that godly men have after this life is the rest of their souls in *Christ* ; the second shall be the immortality and glory of their bodies.

This

This is perfection and happiness, even for every thing to attain the end for which it was created, and therein to rest and be blessed.

Hatefull and hapless is that happiness that traineth men from truth to insolence.

Since in every thing the excess is hurtfull, the abundance of felicity is most dangerous.

It is no true blessedness which hath an end.

If thou knowest all that ought to be known, thou art truly blessed.

They are to be accounted blessed, to whom fortune hath equally weighed the good with the evil.

All things truly belonging to blessedness do chiefly consist in the noble vertue of wisdom.

True blessedness consisteth in a good life and happy death. *So'on.*

Not the rich, but the wise avoid misery, and become happy and blessed.

They that think riches the cause of happiness, deceive themselves no less than if they supposed that cunning playing upon the Lute or Harp came from the Instrument, and not from Art.

Those men be truly blessed whom no fear troubleth, no pensiveness consumeth, no carnal concupiscence tormenteth, no desire of wordly wealth afflicteth, nor any foolishness moveth unto mirth.

True felicity consisteth in the good estate of the soul.

*Felix anima, quæ, spreto turbine seculi pertransiens corporis claustra, illius summi & incomprehensibilis lucis potest aliquo illustrari radio.*

— *felix cui victa voluptas*

*Terga dedit, longi quem non fregere dolores.*

Of Love.

Defin. Love is the most excellent effect of the Soul, whereby man's heart hath no fancy to esteem value or ponder any thing in this world, but the care & study to know God:  
neither

neither is it idle, but worketh to serve him whom he loveth: and this love is heavenly. There is also a love natural, and that is a poison which spreadeth through every vein, it is an herb that being sown in the entrails mortifieth all the members; a pestilence, that through melancholy killeth the heart; and the end of all vertues.

**L**OVE is the Master of boldness and confidence.  
*Niphus de pulch.*

Love is an unreasonable excess of desire, which cometh swiftly, and departeth slowly.

Whosoever loveth is deceived and blinded in that which he loveth.

The love that a man getteth by his vertue is most permanent.

Love is full of speech, but never more abundant therein than in praise.

A friend loveth always, a lover but for a time.

The love of beauty is the forgetting of reason.

Love begun in peril savoureth of greatest delight when it is possessed.

Love inchanteth the hearts of men with unfit fancies, and layeth beauty as a snare to intrap vertue.

Love is a fading pleasure mixed with bitter passions, & a misery tempered with a few momentary delights.

All bonds are little enough to hold love.

Love is a vertue if it be measured by dutifull choice, and not maimed with wilfull chance.

Lawless-love never endeth without loss; nor doth the nuptial bed defiled escape without revenge.

Fancy is a worm that biteth forest the flourishing blossoms of youth.

Love is not to be suppressed by wisdom, because not to be comprehended with reason.

Hot love is soon cold, and faith plighted with an adulterous vow is tied without conscience, and broken without care.

Love as it is variable, so it is mighty in forcing effects without denial.

*Cupid* is not to be resisted without courage, but entertained with courtesie.

Love vanquisheth Tyrants, conquereth the malice of the envious, and reconcileth mortal foes unto perfect friendship.

Love is a heat full of coldness, a sweet full of bitterness, a pain full of pleasantness, making the thoughts have eyes, and heartsears, bred by desire, nursed by delight, weaned by jealousy, killed by dissembling and buried by ingratitude.

That which with the heart is loved, with the heart is lamented.

Love is a worm, which commonly lives in the eye, and dies in the heart.

To be free from love is strange, but to think scorn to be beloved is monstrous.

Love and Royalty can suffer no Equals.

Love being honest may reap disdain, but not disgrace.

He that feeds upon fancy may be troubled in the digestion.

Love without his fruit is like a picture without a face.

Love never took thought but near her life's end; and hope of heaven had never fear of hell.

Things immortal are not subject to affection. *Her.*

Affection bred by enchantment is like a flower wrought in silk, in colour and form most like, but nothing at all in substance and favour.

Love gotten by witchcraft is as unpleasant, as fish taken with medicines is unwholesome.

Love is a Chameleon, which draweth nothing in the mouth but air, and nourisheth nothing in the body but the tongue.

Love breaketh the brain, but never bruiseeth the brow; consumeth the heart, but never toucheth the  
skin e

skin ; and maketh a deep scar to be seen before any wound be felt.

A man hath choice to begin love, but not to end it.

It is meet for lovers to prefer manners before money, and honesty before beauty.

Lawless love without reason is the very loadstone to ruth and ruine.

Love is not satisfied with gold, but only payed with love again. *Pythag.*

Love covereth a multitude of sinfull offences ; and Loyalty covereth a world of infirmities.

Love-knots are tied with eyes, and cannot be untied with hands, made fast with thoughts, not to be unloosed with fingers.

To have a fair mistress in love, and want gold to maintain her ; to have thousands of people to fight, and no peny to pay them ; maketh your Mistress wild, and your Souldiers tame,

True love is never idle, but worketh to serve him whom he loveth. *Aug.*

As Ivy in every place findeth somewhat to cleave unto, so Love is seldom without a subject.

Love is threefold : the first only embraceth vertue ; the second is infamous, which preferreth bodily pleasure ; the third is of the body and soul : nothing more noble than the first, than the second nothing more vile, the third is equal to both. *Plato.*

Love is a cruel impression of that wonderfull passion, which to be defined is impossible, because no words reach to the strong nature of it, and only they know it which inwardly do feel it. *Aurel.*

He that maketh his Mistress a Goldfinch may perhaps in time find her a Wagtail.

The assaults of love must be beaten back at the first sight, lest they undermine at the second. *Pythag.*

He that looketh to have clear water, must dig

deep; he that longeth for sweet musick, must strain art to the highest; and he that seeketh to win his love, must stretch his labour, and hazard his life.

It falleth out in love as it doth with Vines; for the young Vines bring the most wines, but the old is best.

Birds are detained with sweet calls, but they are caught with broad nets: Lovers are allured with fair looks, and entangled with disdainfull eyes.

Of love mixed with mockery followeth the truth of infamy.

He that hath sore eyes must not behold the candle; nor he that would leave his love, fall to the remembrance of his Lady: for the one causeth his eyes to smart, and the other procureth his heart to bleed.

Like as the fire wasteth the wood, so scornfulness consumeth love. *Hermes.*

Love can never be fully fixed, when in him that is beloved there wanteth merit.

It is convenient in love to be discreet, and in hatred provident and advised.

Love is a frantick frenzy, that so infects the minds of men that under the taste of Nectar they are poisoned with the water of *Stryx*.

Love brings on lewd looks to command by power, and to be obeyed by force.

Love and Fortune favour them that are resolute.

Lovers oft-times proceed in their suit as Crabs, whose paces are always backward.

As affection in a lover is restless, so if it be perfect it is endless.

Love is a sweet tyranny, because the lover endureth his torment willingly. *Niphus.*

The mind of a lover is not where he liveth, but where he loveth.

Love fixed on vertue increaseth ever by continuance.

The passionate Lover if he sail, love is his Pilot;  
if

if he walk, love is his companion; if he sleep, love is his pillow.

Love is onely remedied by love, and fancy must be cured by affection. *Pyth.*

*Sophocles* being demanded what harm he would wish to his enemy; answered, That he might love where he was not fanfied.

Love is most fortunatewhere courage is most resolute.

Affections are harder to suppress than enemies to subdue.

Lovers oaths are like fetters made of glass, that glister fair, but couple no constraint.

Love maketh a man that is naturally addicted to vice to be endued with vertue, forcing him to apply himself to all laudable exercises, that thereby he may obtain his lover's favour; coveting to be skilfull in good letters, that by his learning he may allure her; to excell in musick, that by his melody he may intice her; to frame his speech in a perfect Phrase, that by his learning and eloquence he may perswade her: and what nature wanteth, he seeketh to amend by art: and the only cause of this vertuous disposition is love.

Love, be it never so faithfull, is but a Chaos of care and fancy; though never so fortunate, is but a mass of misery. *Chilo.*

Love is to be driven out by reason, not to be thrust out by force.

Amidst the natural passions of man, love is the fountain of all other.

The Lover knoweth what he doth desire, but he knoweth not what he should desire.

Love may wither by little and little, but the root will not be removed on a sudden.

It is a profit for young men, and a fault for old men, to be in love.

The best Physician to cure love is she that gave the wound.

The first step to wisdom is, not to love ; the second, so to love that it is not perceived. *Plato.*

Secret love burneth with the fiercest flame.

As a King is honoured in his Image, so God in man is both loved and hated : he cannot hate man who loveth God, nor can he love God who hateth man. *Bern.*

He that gathereth Roses must be content to prick his fingers : and he that will win a woman's good will must be content with sharp words.

There are six properties in love : Self-love is the ground of mischief ; Lascivious love, the root of remorse ; Wanton love, the cowards warfare ; Pure love never saw the face of fear ; Pure love's eyes pierce the darkest corners ; Pure love attempteth the greatest dangers.

*Libertas quoniam nulli jam restat amanti,*

*Nullus liber erit, si quis amare velit.*

*-----Heu quantum mentes dominatur in æquas  
Fusta Venus!*

### Of Jealousie.

*Defin.* Jealousie is a disease of the mind, proceeding from a fear that a man hath, that that thing is communicated to another which he would not have common, but private to himself : it is also bred of that love which will not suffer a partner in a thing beloved.

**H**E that is pained with the restless torment of Jealousie doubteth and mistrusteth himself, being always frozen with fear, and fired with suspicion. *Her.*

Jealousie is such a heavy and grievous enemy to the holy estate of matrimony, and soweth between the married couple such deadly seeds of secret hatred and contention, as love being once rased out with distrust thereof, through envy insueth bloody revenge.

A jealous man is suspicious, evermore judging the worst :

worst: for if his Wife be merry, he thinketh her immodest; if sober, sullen; if pleasant, unconstant; if she laugh, it is lewdly; if she look, it is lightly: yea, he is still casting beyond the Moon, and watcheth as the crafty Cat over the silly Mouse.

Love as it is divine with loyalty, so it is hellish with jealousy.

Jealousie proceedeth from too much love.

The heart being once infected with Jealousie, the sleeps are broken, and dreams prove unquiet; the night is consumed in slumbers, thoughts and cares, and the day in woe, vexation and misery.

The Jealous man living dyes, and dying prolongs out his life and passion worse than death; none looketh on his love, but suspicion says, This is he that covets to be corival in my favours; none knock at the door, but starting up, he thinketh them to be the messengers of fancy; none talk but they whisper of affection. If she frown, she hates him, and loves others; if she smile it is because she hath had success in her love: look she frowardly on any man, she dissembles; if she favour him with a gracious eye, then, as a man possessed with a frenzy, he crieth out that neither fire in the straw, nor love in a woman's looks can be concealed. Thus doth he live restless, and maketh love, that oft is sweet, to be in tast more bitter than gall.

Jealousie is a hell to the mind, and a horreur to the conscience, suppressing reason, and inciting rage.

As there is no content to the sweetness in love; so there is no despair to the prejudice of Jealousie.

As a ship in a tempest, so is the mind tost by Jealousie: the one still expecteth his wreck, the other seeketh his own ruine.

Jealousie maketh the coward stout, the bashfull audacious, the babler silent.

He that is jealous is like him that is sick of an ague, and poureth in drink to augment the chilnes of his sickness. *Hip.*

There can be no greater Tyranny than jealousy, whereby a man continually murthereth himself living.

Jealousie begetteth revenge, revenge nourisheth jealousy.

Love is married to jealousy.

Suspicion is the mother of jealousy. *Dionysius.*

Three things breed jealousy; a mighty state, a rich treasure, and a fair wife.

Jealousie is a hell-born fiend, that pestereth the mind with incessant passions.

Jealousie in seeking death contemneth it; in finding it repineth thereat; not for enduring it, but because it suffereth him not to out-live revenge.

As the Crow thinks her own birds fairest, so the jealous man thinketh his own choice excellentest,

Of little Brooks proceed great Rivers, and from small sparkles of jealousy arise great flames of distemperature.

To trouble a jealous man with counsel, is to augment his pain with suspicion.

*Matrimonium ita demum tranquille exigi potest, si uxor caca, maritus autem surdus fiat. Fæmineum genus zelotypiæ est obnoxium, & hinc oriuntur rixæ & querimoniæ: rursus marito obnoxia est uxoris garrulitas; quâ molestiâ cariturus est si surdus sit.*

### Of Hate.

*Defin.* Hate, or Envy, is a grief arising of another man's prosperity, and malignity is most commonly joyned with it; whether it be the foundation of it, as some say, or one part thereof, as others would have it. This malignity or common hate is a delight and pleasure taken in another man's harm, although we receive no profit there-

thereby ; and it seemeth to be accidental, that is, procured by a hatred or ill will, arising of some evil affection which one man beareth to another.

**T**HE greatest flood hath the soonest ebb, the forest tempest the suddenest calm, the hottest love the coldest end ; and from the deepest desire oftentimes ensueth the deadliest hate.

Hate thirsteth to salve his hurts by revenge.

Envy is a secret enemy to honour.

There is nothing that more spiteth a man, than to receive an injury before his enemy.

Hatred is the spirit of darkness.

Hatred is blind as well as love. *Plutarch.*

Envy is imagined of the Poets to dwell in a dark cave, being pale and lean, looking askint, abounding with gall, her teeth black, never rejoycing but in others harm, still unquiet and carefull, and continually tormenting her self.

Envy in this point may be discerned from hatred ; the one is secret, the other is open.

The envious man is fed with dainty meat, for he doth continually gnaw upon his own heart:

Hate hath sundry affections, as contempt, anger, debate and scornfullness.

Envy shooteth at others, and woundeth her self.

*Sicilian Tyrants yet did never find*

*Than Envy greater torment of the mind.*

A wise man had rather be envied for provident sparing, than pitied for his prodigal spending.

Bavins are known by their bands, Lions by their claws, Cocks by their combs, and Envious men by their manners.

Envy never casteth her eye low, and ambition never points but always upward.

Revenge barketh onely at the Stars, and spight spurns at that she cannot reach.

Envy braggeth, but draweth no bloud : and the malicious have more mind to quip than might to cut.

Envy is like lightning that will appear in the darkest fog.

Very few dare serve or follow such as the Prince doth hate.

Much strangeness breedeth hatred , and too much familiarity breedeth contempt.

The grudge, hatred and malice of them that be evil justifieth the justice and sentence of them that be good.

It is better to be fellow with many in love, than to be a King with hatred and envy.

Envy is blind, and can do nothing but dispraise vertue. *Solon.*

Envy is so envious, that to them that of her are most denied, and set farthest off, she giveth most cruel strokes with her feet.

As rust consumeth Iron, so doth envy the hearts of the envious. *Anaxag.*

An envious man waxeth lean with the fatness of his neighbour.

It is a scab of the world to be envious at vertue.

Envy is the companion of mightiness.

I do not allow of envy ; but for good, saith *Enripides*, I would be envied.

Envy is the daughter of pride, the authour of murder and revenge, the beginner of secret sedition, and the perpetual tormenter of vertue.

Envy is the filthy slime and imposthume of the soul, a perpetual torment to him in whom it abideth ; a venome, a poison, or quick-silver which consumeth the flesh, and drieth up the marrow of the bones. *Socrat.*

Take away envy, and that which I have is thine : let there be no envy, and that which thou hast is mine.

The envious man thinketh his Neighbour's losses to be his gain.

Of vices Envy is the most ancient, Pride the greatest, and Gluttony the foulest.

The injured man doth oftentimes forget, but the envious man doth never spare to persecute.

Envy is a sickness growing from other mens happiness. *Mar. Aurel.*

If any man be good, he is envied; if evil, himself is envious.

The envious bury men quick, and raise up men being dead.

Hidden hatred is more dangerous than open enmity.

It is an evil thing to hurt because thou hatest: but it is more wicked, because thou hast hurt, therefore to hate.

Malice drinketh up the greatest part of his own poison. *Socrat.*

That hatred is commonly most deadly which hath once been buried, and afterwards through injury is revived.

The injury of a friend is more grievous than the malicious hatred of an enemy.

Envy is always ready to speak what cometh next to mind, and not that which she ought to speak.

Like as grief is a disease of the body, so is malice a sickness of the soul.

Envy is nothing else but grief of the mind at other mens prosperity. *Amb.*

Debate, deceit, contention and envy are the fruits of evil thoughts.

Envy doth always wait at vertue's elbow.

Glory in the end erecteth that which envy in the beginning seemed to depress.

*Pascitur in vivis livor, post fata quiescit.*

*Nulla ingenia tam prona ad invidiam sunt, quam eorum qui genus ac fortunam suam animis non æquant, qui virtutem & alienum bonum oderunt.*

## Of Women.

*Defin. Women being of one and the self-same substance with man, are what man is, onely so much more imperfect, as they are created the weaker vessels.*

**W**omens sorrows are either too extreme, not to be redressed, or else tricked up with dissimulation, not to be believed.

Who finds constancy in a woman finds all things in a woman.

Women are to be measured, not by their beauties, but by their vertues.

Women in their wills are peremptory, and in their answers sharp; yet like Falcons they will stoop to a gaudy lure.

Womens tongues pierce as deep as their eyes.

Womens eyes shed tears both of sorrow and dissimulation.

Women are wonders of nature, if they wrong not nature.

Women are admirable Angels, if they would not be drawn with Angels to become Devils.

A woman once made equal with man becometh his superiour. *Socrat.*

Women are of right tender condition; they will complain for a small cause, and for less will rise up into great pride.

Like as no man can tell where a shoe wringeth him better than he that wears it; so no man can tell a womans disposition better than he that hath wedded her. *Marc. Aurel.*

There is no creature that more desireth honour, and worse keepeth it, than a woman.

Beauty in the faces of women, and folly in their heads, be two worms that fret life and waste goods.

Women for a little goodness look for great praise; but for much evil no chastisement.

A fierce

A fierce beast and a perillous enemy to the Common-wealth is a wicked woman ; for she is of much power to do great harm. *Euripides.*

The Eagle, when she soareth nearest the Sun, hovers for a prey ; the Salamander is most warm when he lieth from the fire ; and a woman most heart-hollow when she is most lip-holy.

Though women seem chaste, yet they may secretly delight in change ; and though their countenance be coy to all, yet their conscience may be courteous to some one.

Women in mischief are wiser than men.

Women by nature are more pitifull than men ; but being moved to anger they become more envious than a Serpent. more malicious than a Tyrant, and more deceitfull than the Devil. *Socras.*

Women that are chaste when they are trusted, prove wantons when they are causleily suspected.

It is the property of a woman to covet most that which is denied her.

Virgins hearts are like Cotten-trees, whose fruit is so hard in the bud that it soundeth like steel, and being ripe, put forth, is nothing but wool.

As it is natural to women to despise that which is offered, so it is death to them to be denied that which they demand.

Womens hearts are full of holes, apt to receive, but not to retain.

He that can abide a curst wife need not fear what company he liveth in.

Like as to a shrewd horse belongeth a sharp bridle, so ought a curst wife to be sharply handled. *Plato.*

The closets of womens thoughts are ever open, and the depth of their hearts hath a string that stretcheth to their tongue's end.

Women are like to Fortune standing upon a  
Globe;

Globe, winged with the feathers of fickleness.

The rule for a Wife to live by is her husband, if he be obedient to the Laws publick.

The eyes of women are framed by art to enamour, and their tongues by nature to enchant.

Womens faces are lures, their beauty baits, their looks nets, and their words inciting charms.

A hard-favoured woman, renowned for her Chastity, is more to be honoured than she that is inconstant, though never so famous for her beauty. *Mar. Aurel.*

*Sophocles* being asked, why, when he brought in the persons of women, he made them always good, whereas *Euripides* made them bad; Because I (quoth he) do represent women as they should be, *Euripides* such as they are.

A fair woman unconstant, may be resembled with the counterfeit which *Praxiteles* made of *Flora*; before the which if one stood directly, it seemed to weep; if on the left side, it seemed to laugh; if on the right side, to sleep.

Womens wits are like *Sheffield* knives, which sometimes are so sharp that they will cut a hair, and otherwhile so blunt that they must go to the grindstone.

If Women be beautifull, they are to be wone with praises; if coy, with prayers; if proud, with gifts; if covetous, with promises.

A Woman of good life feareth no man with an evil tongue.

Women often in their loves resemble the Apothecaries in their Arts, who chuse the weeds for their shops, when they leave the fairest flowers in the garden.

The wiser sort of women are commonly tickled with self-love.

The affections of women are always fettered, either with outward or inward beauty.

Womens hearts and their tongues are not relatives,  
A fair woman with foul conditions is like a sumptuous sepulchre full of rotten bones.

A woman that hath been married to many can hardly please any.

An honest woman being beautifull killeth young men with her countenance. *Guevar.*

A woman's mind is uncertain, it hath as many new devices as a tree hath leaves: for she is always desirous of change, and seldom loveth him heartily with whom she hath been long conversant.

Trust not a woman when she weepeth, for it is her nature to weep when she wanteth her will. *Socrat.*

Silence in a woman is a special vertue.

A woman that hath no dowry to marry her, ought to have vertue to adorn her.

A woman in her wit is pregnable; in her smile, deceivable; in her frown, revengeable; in her death, acceptable.

A fair, beautifull and chaste woman is the perfect workmanship of God, the true glory of Angels, the rare miracle of earth, and sole wonder of the world.

*Hermes.*

That man that is married to a peaceable and virtuous woman, being on earth hath attained heaven, being in want, hath attained wealth, being in woe hath attained comfort.

*Fœmina nulla bona est; vel si bona contigit ulli,*

*Nescio quo pacto res mala facta bona est.*

*Nisi sermonum optima semina mulieres suscipiant;  
& participes eruditionis virorum fiant, absurda multa pravaque consilia atque cogitationes & affectus malos pariunt.*  
*Plutarch.*

Of Beauty.

• Defin. Beauty is a seemly composition of all the members, wherein all the parts with a certain grace agree together;

together : but beauty and comeliness of the mind is a convenience meet for the excellency of a man, and that wherein his nature doth differ from other living Creatures : and as the outward beauty moveth and rejoiceth the eyes ; so this shining in our lives by good order and moderation, both in deed and word, draweth unto us the hearts of those men amongst whom we live.

**B**eauty is such a fading good, that it can scarce be possessed before it be vanished.

Beauty tameth the heart, and Gold overcometh beauty.

The greatest gift that ever the Gods bestowed upon man is Beauty ; for it both delighteth the eye, contenteth the mind, and winneth good will and favour of all men. *Anacharsis.*

Beauty is a Tyrant for a short time, the privilege of nature, a close deceit, and a solitary Kingdom.

It is a blind man's question, to ask why those things are loved which are beautifull.

The beauty of the body withereth with age, and is impaired by sickness.

The beauty of the soul is innocency and humility. *Greg.*

The fairest creature that God made was the world.

Women that paint themselves to seem beautifull do clean deface the Image of their Creatour. *Ambr.*

A beautifull countenance is a silent commendation.

Beauty cannot inflame the fancy so much in a month, as ridiculous folly can quench it in a moment.

Beauty, vertue, and wealth, are three deep persuasions to make love frolick.

The more beauty is seen, the more it is admired.

In all things divisible there is something more, something less, something equal, more or less ; what can be then more equal than beauty or wit ? *Arist.*

The Scorpion, if he touch never so lightly, invenometh the whole body, the least spark of wild-fire sets a whole house on flame, the Cockatrice killeth men with his sight, the sting of love and beauty woundeth deadly, the flame of fancy sets all the thoughts on fire, and the eyes of a Lover wounded with beauty are counted incurable,

He that is an enemy to beauty is a foe to nature.

Beauty without honesty is like poison preserved in a box of gold.

Beautifull women be dangerous marks for young mens eyes to shoot at.

Chuse not thy wife by her beauty, but by her honesty : for good deeds will remain when age hath taken her beauty from her.

*Pravam facit mixturam cum sapientia forma : Neglecta decoris cura plus placet, Et hoc ipsum quod non ornatus ornatus est. Amb.*

### Of Dissimulation.

**Defin.** *Dissimulation is an evil humour of the mind, and contrary to honesty ; it is a countenance ever disagreeing from the heart's imagination, and a notorious lye in what whatsoever it suggesteth.*

**T**HE holiest men in shew prove often the hollowest men in heart. *Plotin.*

The tip of the tongue soundeth not always the depth of the heart.

Where there is the greatest flourish of vertue, there oft-times appeareth the greatest blemish of vanity.

A counterfeit disease is sometimes taken away with a false syringe.

It is better to have an open foe than a dissembling friend. *Pythagoras.*

Subtile Sophistry perverteth true Philosophy.

He which dwelleth next to a Cripple will soon learn

learn to halt : and he that is conversant with an hypocrite will soon endeavour to dissemble.

Dissembled holiness is double iniquity.

The more talk is seasoned with fine phrases ; the less it favoureth of true meaning.

He that dissembleth sinneth not of ignorance ; but deceiveth by a colour which he himself knoweth to be false. *Origen.*

Dissemble not with thy friend either for fear to displease him, or for malice to deceive him. *Plato.*

It is far better to speak the truth in a few words, than to keep silence with deep dissimulation.

Dissembling courtesies are like *Circe's* charms, which can turn vain-glorious fools into Asses : gluttonous fools into Swine, pleasant fools into Apes, and proud fools into Peacocks.

Deceit deserves deceit, and the end of treachery is to have no trust.

Craft hath need of cloaking. whereas truth is ever naked.

He that hath often been deceived with the lies of a dissembler, will scant give him credit when he bringeth a true tale. *Plato.*

The flattering of an enemy is like the melody of the Syrenes, who sing not to stir up mirth, but allure unto mis-hap.

The mind of a crafty dissembler is hardned more by practice, than the hands of an Artificer by great labour.

*Impia sub dulci melle venena latent.  
Hæredis fletus sub persona risus est.*

#### Of Folly.

Defin. Folly, or intemperancy in our actions, is an overflowing in voluptuousness, forcing and compelling all reason in such sort, that no consideration of loss or hindrance

rance is able to stay or keep back him that is through long custome infected with vice, from betaking himself of set purpose to the execution of all his desires and lusts, as he that placeth his sole and sovereign good therein, seeking for no other contentation in any thing, but only in that which bringeth to his senses delight and pleasure.

**L**A T E wit and unfruitfull wisdom are the next neighbours to folly.

There can be no greater vanity in the world, than to esteeme the world, which esteemeth no man; and to make little account of God, who so greatly regardeth all men. *August.*

There can be no greater folly in man, than by much travel to encrease his goods, and with vain pleasures to lose his soul. *Greg.*

It is folly to attempt any wicked beginning, in hope of a good ending.

He that is vainly carried away with all things, is never delighted with one thing.

It is a common imperfection to commit folly, but an extraordinary perfection to amend.

The importunate and the fool are brothers children. *Marcus Aurel.*

To be wanton without wit is apishness, and to be witty without wantonness is preciseness.

Fire is to be quenched in the spark, weeds are to be rooted out in the bud, and folly in the blossome.

Follies past are sooner remembered than redressed.

He that makes a question where there is no doubt, must take an answer where there is no reason.

Few vices are sufficient to darken many vertues. *Plutarch.*

He that lendeth to all that will borrow, sheweth great good will, but little wisdom.

Marriage leapeth into the saddle, and repentance upon the crouper. *Guevar.*

Vanity

Vanity is the Path wherein youth marcheth, and folly the Page that waits attendant upon their actions.

*Pygmalion* carved a Picture with his hand, and doted upon it with his heart.

5 He that makes curiosity in love will so long strain courtesie that either he will be counted a solemn suitor, or a witless wooer.

Too much curiosity savoureth of self-love ; and such as are too familiar run into contempt.

Folly refuseth gold, and frenzy preferment : wisdom seeketh after dignity, and counsel looketh for gain.

To make the thing proper to one which before was common to all, is a true note of folly, and a beginning of discord.

The riotous that sickneth upon surfeit, and the fool that feeleth adversity, can very hardly be cured. *Selen.*

The fool wanteth all things, and yet if he had them could not use one of them.

Some be fools by nature, and some be crafty fools to get themselves a living ; for when they cannot thrive by their wisdom, then they seek to live by folly.

Among the foolish, he is most fool that knoweth little, and yet would seem to know much. *Aug.*

To be overcome with affections is an evident token of folly.

It is a great folly for a man to muse much on such things as pass his understanding.

Folly is the poverty of the mind.

A well-favoured and fair person that is a fool is like a fair house and an evil Host harboured therein. *Diogenes.*

It is mere folly to hate sin in another, and seeking to correct it, to fall into a greater sin thy self.

A fool that from base poverty is raised up to riches, and worldly prosperity is of all men most forget-  
full,

full, and unfriendly to his friends.

A thing done a fool knoweth ; but a wise man foreseeth things before they come to pass.

The more riches that a fool hath, the foolisher he is.

The heart of a fool is in his mouth, but the mouth of a wise man is in his heart.

Instruction given to fools encreaseth folly.

*Inter cætera mala hoc quoque habet stultitia, Semper incipit vivere. Seneca.*

*Sicut nec auris escas, nec guttur verba cognoscit : ita nec stultus sapientiam sapientis intelligit.*

### Of Flattery.

**Defin.** *Flattery is a pestilent and noisome vice : it is hardly to be discerned from friendship : because in every motion and affection of the mind they are mutually mingled together ; but in their actions, they are mere contraries , for flattery dissenteth from what it seems to intend.*

**H**E is unwise that rather respecteth the fawning words of a flatterer, than the true love of a faithfull friend. *Aarel.*

Flattery resembles Swallows, which in the Summer-time creep under every house, and in the Winter leave nothing behind them but dirt.

Flatterers blaze that with praise which they have cause to blaspheme with curses.

To flatter a wise man shews want of wisdom in the flatterer.

As no Vermine will breed where they find no warmth, no Vultures haunt where they find no prey, no Flies swarm where they see no flesh, no Pilgrims creep where there is no Cross ; so there is no Parasite will lurk where he finds no gain.

He that seeketh by a plausible shadow of flattery to seduce a mind from chastity to adultery, sinneth against the law of nature, in defrauding a man of his  
due

due, his honour, and his reputation. *Laſtan.*

Little things catch light minds, and fancy is a worm that feedeth firſt upon fennel.

White ſilver draweth black lines, and ſweet words breed ſharp torments.

It is better to fall among a ſort of Ravens, than amongſt flattering companions: for the Ravens never eat a man till he be dead, but flatterers will not ſpare to devour him while he is alive. *Plutarch.*

Flattery is like a golden pill, which outwardly giveth pleaſure, but inwardly is full of bitterneſs.

Flatterers are like Trencher-flies, which wait more for lucre than for love.

Endeavour diligently to know thy ſelf, ſo ſhall no flatterer deceive thee. *Bias.*

The flatterer diligently applieth himſelf to the time, & frameth his ſpeech to pleaſe his maſter's humour. *Ar.*

Like as a Chameleon hath all colours ſave white, ſo hath a flatterer all points ſave honeſty.

The wood maintaining fire is conſumed by it; and riches, which nourish flatteries, by them come to nothing. *Stobæus.*

He that truly knows himſelf cannot be deceived by flattery.

Flattery is like friendſhip in ſhew, but not in fruit. *So.*

To chide or flatter thy wife publickly, is the next way to make her doe ill privately.

*Adulatio apertis & propitiis auribus recipitur, in præcordia ima descendit: venit ad me pro amico blandus inimicus. Senec.*

*Sicut ſumenda ſunt amara ſalubria, ita ſemper vitanda eſt amara dulcedo. Cicero.*

#### Of Suſpicion.

*Defin.* Suſpicion is a certain doubtfull fear of the mind, detaining the heart timorouſly with ſundry affections and uncertain proceedings.

**I**T is hard to blind suspicion with a false colour, especially when conceit standeth at the door of an enemy. *Aurel.*

Suspicious heads want no Sophistry to supply their mistrust.

Let not thine heart suspect what neither thine eyes see by proof, nor thine ears hear by report.

That man that is feared of many hath cause likewise to suspect many. *Socrates.*

Mistrust no man without cause, neither be thou credulous without proof.

Suspicion is a vertue, where a man holds his enemy in his bosome.

It is hard to harbour belief in the bosome of mistrust.

Where the party is known for a professed foe, there suspicious hate ensueth of course.

It is hard to procure credit where truth is suspected.

Suspicion is the poison of true Friendship. *August.*

It is better to suspect too soon, than mislike too late.

Small acquaintance breeds mistrust, and mistrust hinders love.

Suspicion may enter a false action, but proof shall never bring in his plea.

Where vertue keepeth the fort, report and suspicion may assail, but never sack.

Suspicion engendreth curiosity, back-biting, unquietness, factions, jealousy, and many other mischiefs.

Open suspecting of others cometh of secret condemning our selves. *S. P. S.*

Where hatefull suspicion breedeth enmity, there it is hard with painted shadows to procure amity.

He that feareth nothing suspecteth nothing.

Fools suspect wise men, and wise men know fools.

When we suspect our selves to be most miserable, then is the grace of God most favourable. *Bernard.*

Beauty

Beauty is the true glass of divine vertue, and suspicion the mirrour in which we see our own noted dangers.

Suspect the meaning, and regard not speeches. *Socr.*

Banish from thy heart unworthy suspicion, for it polluteth the excellency of the soul.

To suspect where there is cause, is sufferable; but to suspect without cause, is intolerable.

He that lives without offence never needs to suspect reproof.

Causeless suspicion is the next way to make him doe evil, which always before did carry a constant meaning. *Bias.*

*Octavius Augustus domum suam non solum crimine, sed suspitione criminis, vacare voluit.*

*Sicut difficile aliquem suspicatur malam qui bonus est: sic difficile aliquem suspicatur bonum qui ipse malus est.*  
*Cicero.*

### Of Thoughts.

*Defin. Thought generally is all the imaginations of our brain, which, being a proposed object of the heart, maketh it continually revolve & work upon those conceits.*

**T**Houghts of love the farther they wade, the deeper they be; and desires ended with peril savour of greatest delight.

Carry thy thoughts sealed up with silence.

Thoughts are blossoms of the mind, and words the fruits of desires. *Hermes.*

There is nothing that more shortneth the life of men than vain hope and idle thoughts.

To muse and meditate is the life of a learned man.  
*Cic.*

Cogitations and thoughts are the movings and travels of the soul. *Arist.*

There are no colours so contrary as white and black, no elements so disagreeing as fire and water,  
nor

nor any thing so opposite as mens thoughts and their words.

Think from whence thou comest, blush where thou art, and tremble to remember whither thou shalt go.  
*Bern.*

The mind is the Touch-stone of content.

Thoughts are not seen, but the face is the Herald of the mind.

Who thinks before he does, thriveth before he thinks.

Thoughts and conceits are the apparel of the mind.  
*S. P. S.*

He employeth his thoughts well that useth them rather to testifie his vertue than to nourish his displeasure.

Let a Prince be guarded with Souldiers, attended by Counsellors, and shut up in Forts; yet if his Thoughts disturb him, he is miserable. *Plutarch.*

Mens Thoughts are like Courtiers Cloaks, often shifted, and never more impatient than when they are shifted.

The Bow that standeth bent doth never cast strait: and the mind that is delighted with earthly pleasures seldom thinks on heavenly happines.

It is an ancient custome in the fancy of man to hold nothing for well done but that which he thinketh well of, although it be evil; and to esteem nothing for evil but that which he hateth, although it be right good.

When death is at the door remedy is too late; and when misfortune is happened thought of prevention is bootless.

*Cogitationes vagas & inutiles, & velut somno similes, nē recipias; quibus si animum tuum oblectaveris, quā omnīa disposueris restis remanebis.*

*Cogitationes sunt improvidi animi respectus, & ad evagationem pronæ.*

## Of Wit.

Defin. *Wit is the first and principal part of the Soul, wherein the mind, the understanding, and the memory are contained, which are most necessary for the direction of all good and vertuous actions.*

**S**harpness of wit is a spark that soonest inflameth desire. *Chilo.*

One man's will is another man's wit

The ornaments of wit are much more fair than the badges of nobility.

A bond-man to ire hath no power to rule other men by his own wit.

Strength wanting wit and policy to rule, overthrowes it self. *Horace.*

That which mans strength cannot bring to pass, wit and policy will soon dispatch.

Wine is such a whetstone for wit, that if it be often set thereon, it will quickly grind all the steel out, and scarce leave a back where it found an edge.

There be three things which argue a good wit; invention, conceiving and answering.

Wit doth not commonly bend where Will hath most force.

A good wit ill employed is dangerous in a Commonwealth. *Demost.*

He that in these days seeketh to get wealth by wit without friends, is like unto him that thinketh to buy meat in the market without money.

As the Sea-crab swimmeth always against the stream, so doth wit always against wisdom. *Pythag.*

As a Bee is oftentimes hurt with his own honey, so wit not seldom plagued with his own conceit.

Wit without learning is like a tree without fruit. *Arist.*

Wit though it hath been eaten with the canker of conceit,

conceit, and fretted with the rust of vain love, yet being purified in the Still of wisdom, and tried in the fire of zeal, will shine bright, and smell sweet in the nostrils of all young novices.

Wisdom cannot be profitable to a fool, nor wit to him that useth it not.

The wit of man is apt to all goodness, if it be applied thereunto. *Diogenes.*

Man's wit is made dull through gross and immoderate feeding.

Many by wit get wealth, but none by wealth purchase wit; yet both wit and wealth agree in the sympathy.

He seemeth to be most ignorant that trusteth most to his own wit. *Plato.*

By how much the interiour senses are more precious, and the gifts of the mind more excellent than the exterior organs and instruments of the body; by so much the more is wit to be preferred before the outward proportion of lineaments.

He best perceiveth his own wit, who, though his knowledge be great, yet thinketh himself to understand little. *Plato.*

As empty vessels make the loudest sound, so men of least wit are the greatest bablers.

Recreation of wits ought to be allowed: for when they have a little rested, they oftentimes prove more sharp and quick. *Seneca.*

Words wittily spoken do awake and revive the judgment; but great and manifest examples persuade the heart.

Wit in women is like oil in the flame; and either kindleth too great vertue, or too extreme vanity.

Wit gotten by industry, though it be very hard in conceiving, yet it is not hasty in forgetting.

*Quid non ingenio voluit natura licere?*

*----- Nil non mortale tenemus,*

*Restoris exceptis ingenique bonis. Ovid.*

Of Wisedom.

**Defin.** *Wisedom is a general vertue, the Princess and guide of all other vertues, and that wherein the knowledge of our sovereign good and the end of our life consisteth; as also the choice of those ways by which we may come unto it.*

**W**isedom shineth in the midst of anger.

It is wisdom to think upon any thing before we execute it. *Plotinus.*

By others faults wise men correct their own offences.

He is wise that is wise to himself. *Euripides.*

As it is great wisdom for a man to be Secretary to himself: so it is meer foolishness to reveal the inward thoughts of his heart to a stranger.

It is wisdom to look ere we leap; and folly to doubt where no cause is.

It is more wisdom to lament the life of the Wicked than the death of the Just.

All is but lip-wisdom that wanteth experience.

*A. P. S.*

In many injuries there is more security and wisdom to dissemble a wrong than to revenge it. *Alex. Severus.*

There can be no greater triumph, or token of wisdom, than to conquer affections.

To the wise it is as great a pleasure to hear counsel mixed with mirth, as to the foolish to have sport mingled with rudeness.

Wisedom is great wealth, sparing is good getting, and thrift consisteth not in gold, but in grace.

Wisedom provideth things necessary, not superfluous. *Solon.*

He that buyeth wealth without wisdom possesseth care.

care for himself, envy for his neighbours, spurs for his enemies, a prey for thieves, travel for his person, anguish for his spirit, a scruple for his conscience, peril for his love, woe for his children, and a curse for his heirs : because although he knows how to gather, yet he wanteth skill to dispose what he hath gotten.

He that is too wise is a very fool.

True wisdom teacheth us as well to doe well as to speak well.

Sapience is the foundation and root of all noble and laudable things : by her we may attain a happy end, and learn to keep our selves from everlasting pain.

It is a point of great wisdom to know to what purpose the time best serveth.

Wisdom is a tree that springeth from the heart, and beareth fruit in the tongue.

A wise man is never less alone than when he is alone.

*Ambr.*

The first point of wisdom is to discern that which is false : the second, to know that which is true. *Last.*

Wisdom is the food of the soul.

A wise man's Countrey is the whole world.

Wisdom garnisheth riches, and shadoweth poverty.

*Socrat.*

Liberality knoweth not the circumstances how to give, if wisdom bend not the course by a right compass.

A valiant mind, forward in wit, and not guided by wisdom, runneth into many inconsiderate actions.

Wisdom is wealth to a poor Man.

Many things imperfect by nature are made perfect by wisdom.

Of all the Gifts of God, wisdom is most pure : she giveth goodness to good people, she pardoneth the wicked, she maketh the poor rich, and she maketh the rich honourable,

rable, and such as unfeignedly embrace her she maketh like unto God. *Hermes.*

Justice without wisdom is resolved into cruelty, temperance into fury, and fortitude into tyranny. *Cic.*

Wisdom reformeth abuses past, ordereth things present, and foreseeeth things to come.

We can in no sort behave our selves more prudently, than by considering how we may deal prudently.

A man of perfect wisdom is immortal, and one of an in-seeing understanding shall abound in wealth: so that a wise man shall live ever to purchase, and purchase ever to live.

It is not possible for that man to obtain wisdom and knowledge which is in bondage to a woman. *Marc. Aurel.*

Wisdom was begot by nature, nourished by experience, and brought forth by learning, who like a Midwife putteth nothing in the mind, but delivereth and enfranchiseth the over-burthened memory.

Power and magnanimity in a young Souldier is combated by old age, and taken prisoner by wisdom.

The only mother of extreme mischief, and first original of wars, was worldly wisdom.

Wisdom is like a thing fallen into the water, which no man can find except he search at the bottom.

*Occulorum est in nobis sensus acerrimus, quibus tamen sapientiam non cernimus: quàm illa ardentes amores excita- res sui si videretur! Cicero.*

*Primus ad sapientiam gradus est, seipsum noscere: quod ut omnium difficillimum est, ita longè utilissimum.*

#### Of Sermons.

**Defin.** Sermons are speech or talk commonly used of divine matters and holy Scriptures, conferring either with God, or of God.

**S**ermons are testimonies of obedience, and obedience to the Word of God is the mother of all virtues.

Ser-

Sermons consist of three heads, Reprehension, Admonition and Comfort.

Sermons are the utterance of Angels from the mouths of good men.

A good man's Sermons are Lances to a bad man's Conscience, and balm to a penitent Sinner.

Honesty is the true beauty of the soul, and Sermons the excellency of a good tongue.

Four things issue from Sermons; Prudence, Temperance, Fortitude and Justice.

Oration did ever prevail amongst the ignorant, so should Sermons amongst Christians.

Sermons gilt with words and not matter, are like Images, that painted seem fair, but being looked into are found earth.

Sermons adorn men with wisdom, and give them knowledge of things past and things to come.

Sermons rain down knowledge and understanding, and bring to heaven those which follow them.

All the life of man which expresseth a worthy end consisteth in contemplation and action, hearing of Sermons and imitating them.

The vertue of wisdom proceedeth from knowledge, and reason is gotten by hearing of Sermons.

The knowledge of good and evil cometh by hearing the word of God preached. *Basil.*

Science is a dead knowledge of things, and cannot exchange the will to follow the known good: but Sermons are beams proceeding from that true Sun, which doth not only illuminate the understanding, but also kindleth the fire of zeal in mens hearts. *Amb.*

The vertue of Sermons among other vertues is like the vertue of Sight among the five Senses.

Sermons have three eyes; Memory, Understanding and Prudence.

Preachers in their Sermons resemble Heralds declaring the message of their Master.

*Quanto magis quisque in sacris eloquiis assiduus fuerit, tanto ex eis uberiores intelligentiam capit. Bern.*

*Omnia sunt hominum subito fluitantia motu,*

*Tempus in æternum vox viret una Dei.*

### Of Memory.

*Defin. Memory is that which preserveth understanding, and keepeth fast those things heard and learned; it is the mother of the Muses, the treasure of knowledge, the hearing of deaf things, and the sight of the blind.*

**T**HE memory of man is like a net, which holdeth great things, and letteth the small come through.  
*Solon.*

Before thou sleep apparel remembrance with what thou hast said and done waking.

No man ought to make his memory rich by searching out the secrets of God. *Bernard.*

There is a divine memory given of God, in which Casket the Jewels of wisdom and science are lockt.  
*August.*

Memory is the mother of the Muses.

It is folly to remember that by which we forget our selves.

*Themistocles* was of so great memory, that he defired to be taught the Art of forgetfulness.

We are fashioned by wit, knowledge and memory; but study conceits, and wed them together.

Boast not of the remembrance of ill, but rather be sorry for bearing that load in thy memory.

Memory is an enemy to rest, and the chronicle of our misfortunes. *Aurel.*

Remembrance of good things is the key which unlocks happy memory.

Memory is the soul's treasury, and thence she hath

hath her garment of adoration.

Never trouble thy head with remembrance of idle words, but apply thy wit to understand deep meanings.

Writing is the tongue of the hand, and the herald of memory.

Whatsoever thou bequeathest to memory, suffer it to sleep with her; after employ it, and it will have better ability.

Surfeits and cold confound memory. *Galen.*

The best remembrance is to think well, say well, and doe well: all other are superfluous.

Memory doth temper prosperity, mitigate adversity, keeps youth under, and delights age. *Laſtan.*

The remembrance of our old iniquities ought to work new repentance.

It is great wisdom to forget other mens faults, by remembring our own offences. *Socrat.*

The first Lesson that *Socrates* taught his Scholars was, *Reminiscere.*

*Memoria non est futurorum, nec praesentium, sed praeteritorum; unde sensus est praesentium, opinio seu fides futurorum & memoria praeteritorum. Arist.*

*Memoria est signatarum rerum in mente vestigium. Cicero.*

### Of Learning.

Defin. *Learning is the knowledge and understanding of the Arts and Sciences; she is also the mother of vertue and perfection.*

**I**F a Governour or Captain be void of wisdom and learning, civil policy cannot be maintained, martial discipline wanteth her greatest stay, and courage proveth rashness.

Learning in a Souldier is an armour of never-tainted proof, and a wounding dart unresistible. *Vegetius.*

Learning was the first founder of weals publick,

and the first Crown of Conquest.

Learning addeth to Conquest perpetuity, when Fortune's Sun setteth at the first shining.

He that laboureth to instruct the mind with good and laudable qualities, and vertues and honest discipline, shall purchase praise with men, and favour with God. *August.*

Learning is the display of Honour, and Humility is sister unto true Nobility: the latter being as needfull in a householder, as the other in a man of arms is profitable.

It neither savoureth of learning, nor can be approved of wisdom, to give over-much credit to things which stand without reason.

The conquest of *Timotheus* wone by Oratory and sweet words was good, ~~so~~ were the victories of *Democritus* effected with the sword: but in an absolute Commander let both the one & the other be resident.

In all thy conquests have sovereign regard to Learning, for therein was *Alexander* renowned, who in his conquest of *Thebes* sold all the free-men (Priests onely excepted) and in the greatness of the Massacre not onely gave charge for the saving of *Pindarus* the Poet, but also himself saw both him, his house and family undamnified.

Learning is the temperance of youth, the comfort of old age, standing for wealth upon poverty, and serving for an ornament to riches. *Cicero.*

The most learning and knowledge that we have is the least part of that we be ignorant of. *Plato.*

Those men are in a wrong opinion that suppose learning to be nothing available to the government of the Common-wealth.

Sleep and labour are enemies to learning.

It is less pain to learn in youth, than to be ignorant in age. *Solon.*

Man's

Man's understanding seeth, heareth, and liveth; all the rest is blind and deaf, wanting reason. *Plato.*

He is much to be commended that to his good bringing up addeth vertue, wisdom and learning.

Falſe Doctrīne is the leproſie of the mind.

Be ſober and chaſt among young folk, that they may learn of thee; and among old folk, that thou maiſt learn of them.

Nature without learning is blind. *Plato.*

A man cannot be better accompanied than among wiſe men, nor better ſpend his time than in reading of books.

If thou deſire to be good, endeavour thy ſelf to learn to know and to follow the truth; for he that is ignorant therein, and will not learn, can never be good.

*Cicero.*

Learning maketh young men ſober, and comforteth old men; it is wealth to the poor, and treaſure to the rich. *Ariſt.*

It is no ſhame for a man to learn that he knoweth not, of what age ſoever he be. *Iſocrates.*

Of all things the leaſt quantity is to be born, ſave of learning and knowledge; of which the more that a man hath, the better he may bear it.

Learn by other mens vices how filthy thine own are.

An opinion without learning cannot be good. *Sen.*

*Doctrina radices amarae, fructus dulces.* *Bion.*

*Vita hominis ſine literis mors eſt, & vivi hominis ſepultura.* *Cicero.*

## Of Knowledge.

*Defin.* Knowledge is that underſtanding which we have both of our Creator, and of his works and will, and of our own ſelves; it is the ſtore-houſe of all wiſedom, and the beginning of our ſalvation.

Know.

**K**nowledge is of such a quality, that the more a man knoweth, the more he encreaseth his desire to know.

The knowledge of all things is profitable, but the abuse of any thing is uncomely.

To know and not be able to perform, is a double mishap. *Solon.*

Experience with instruction is the best way to perfection.

It is more to know how to use the victory, than to overcome.

He that wanteth knowledge, science and nurture, is but the shape of a man, though never so well beautified with the gifts of nature.

*Alexander* the Great made so great account of knowledge and learning, that he was wont to say, he was more bound to *Aristotle* for giving him learning, than to his Father *Philip* for his life; sith the one was momentary, and the other not to be blotted out with oblivion.

Learning and knowledge is of good men diligently sought for, and carefully kept in their bosomes, to the end that thereby they may know sin, and eschew the same, and know vertue, and attain unto it: for if it be not applied thereunto of them that have it, she leaveth in them her whole duty undone. *Plato.*

Perfect hearing is a great help in a man to obtain knowledge. *Isocrates.*

In war Iron is better than Gold; and in man's life knowledge is to be preferred before riches. *Socrates.*

The *Egyptians* accounted it a most intolerable calamity to endure but for three days the darkness which God sent unto them by *Moses*: how much more ought we to be afraid when we remain all our life in the night of ignorance?

Doubtfulness and Untruth are the daughters of ignorance.

Above:

Above all things we should have a care to keep the body from diseases, the soul from ignorance, and the City from sedition.. *Pythag.*

The best knowledge is for a man to know himself. *Socrates.*

He that well knoweth himself esteemeth but little of himself; he considereth from whence he came, and whereunto he must go; he regardeth not the vain pleasures of this brittle life, but extollet the law of God, and seeketh to live in his fear. But he that knoweth not himself is ignorant of God, wilfull in wickedness, unprofitable in his life, and utterly graceless at his death. *Macrob.*

The understanding and knowledge of vain men is but beast-like to those that are possessed with the heavenly Spirit, which are secret and hid; and whenas they speak and utter their knowledge, all other ought to be silent.

Knowledge seemeth to be a thing indifferent both to good and evil.

*Socrates* thanked God onely for these three things: first, that he had made him a man, and not a woman; secondly, that he was born a *Grecian*, and not a *Barbarian*; thirdly, that he was a Philosopher, and not unlearned: esteeming the gifts of Nature and Fortune of no value, unless they be beautified with the gifts of the mind.

Experience is the Mistress of Age.

Cunning continueth when all other worldly wealth is wasted.

He that knoweth not that which he ought to know is a brute beast among men: he that knoweth no more than he hath need of, is a man among brute beasts: and he that knoweth all that may be known is a God among men. *Pythag.*

He is sufficiently well learned that knoweth how to

to do well : and he hath power enough that can refrain from doing evil. *Cicer.*

To lack knowledge is a very evil thing ; to think scorn to learn, is worse : but to withstand and repugn the truth against men of knowledge teaching the truth, is worst, and farthest from all grace.

No science is perfect that is not grounded on infallible principles.

*Solon*, who was taught by much experience and reading, wrought many things for the profit of the weal publick.

A man that is rich in knowledge is rich in all things, for without it there is nothing ; and with it what can be wanting ? *Solon.*

Endeavour thy self to do so well, that others may rather envy at thy knowledge than laugh at thy ignorance.

*Licet omnes scientia nobiles sunt, tamen divina est nobilior, quia eius subjectum est nobilius. Arist.*

Of Eloquence.

**Defin.** *Eloquence or Oratory is an art which teacheth the laudable manner of well-speaking ; it is the ornament of the brain, and the gilt sometimes to an evil-reputed matter.*

**T**HE speech of a man is a divine work, and full of admiration : therefore we ought at no time to pollute our tongues with vile and filthy talk.

Brevity is a great praise of Eloquence. *Cicero.*

Speech is the nourishment of the soul, which onely becomes odious and corrupt by the wickedness of men. *Isocrates.*

It is a special vertue to speak little and well.

Silence is a sweet Eloquence : for fools in their dumbness are accounted wise.

Many through Eloquence make a good matter seem bad, and a bad matter seem good.

Eloquence.

Eloquence hath a double fountain : the one internal, proceeding from the mind, called the Divine guide; the other external, uttered in speech, called the messenger of conceits and thoughts. *Cicero.*

Internal Oratory aims at friendship towards a man's self, respecting only the mark of vertue, through the instructions of Philosophy.

External Eloquence aims at friendship towards others, causing us to speak and teach whatsoever is fruitfull and profitable for every one.

Internal speech maketh a man always agree with himself, it causeth him never to complain, never to repent; it maketh him full of peace, full of love and contentation in his own vertue, it healeth him of every rebellious passion which is disobedient to reason, and of all contentions between Wit and Will.

External carrieth with it all the force and efficacy to perswade.

Eloquence is made by air, beaten and framed with articulate and distinct sound; yet the reason thereof is hard to be comprehended by humane sense. *Quin.*

Words are the shadows of works, and Eloquence the ornament to both.

When the Lips of perfect Eloquence are opened, we behold, as it were in a Temple, the goodly similitudes and images of the soul.

It is not so necessary that the Oratour and the Law should agree in one and the same thing, as it is requisite the life of a Philosopher should be conformable with his doctrine and speech.

Eloquence is a profession of serious, grave and weighty matters, and not a play constantly uttered to obtain honour onely.

All Oratory ought to have a reason for a foundation, and the love of our neighbour for a mark to aim at.

The tongue is a slippery instrument, and bringeth great

great danger to those that either neglect or defile it.

If Eloquence be directed with a religious understanding, it will sing us a song tuned with all the concords of true harmony of vertue.

Eloquence ought to be like gold, which is then of greatest price and value when it hath least dross in it.

A dry and thirsty ear must be watred with Eloquence, which is good to drink: and that Eloquence, grounded upon reason onely, is able to content and satisfie the hearing.

The goodliest assembly in the world is where the Graces and Muses meet together.

Unprofitable Eloquence is like Cypress-trees, which are great and tall, but bear no fruit.

Babbling Oratours are the thieves of time, and compared to empty vessels, which give greater sound than they that are full.

The tongue by Eloquence serveth both to perfect and instruct others, and likewise to hurt and corrupt others.

There be two onely times for a man to shew Eloquence: the one, when the matter is necessary; the other, when a man speaketh that which he knoweth.

Great men ought to be considerate in their speech, and to be eloquent in sententious words, of another phrase than that of the vulgar sort; or else to be silent, wanting the vertue of Eloquence. *Guevar.*

Men ought to be more considerate in writing than in speaking because a rash and indiscreet word may be corrected presently; but that which is written can no more be denied or amended but with infamy.

Oratory is the spur to arms: for the eloquent Oration of *Isocrates* was the first trumpet that gave *Philip* an alarm to the *Asian* wars, which *Alexander* his son without intermission ended.

*ut hominis decus est ingenium, sic ingenii lumen est eloquentia. Cicero.*

*Orationis facultas præcipuum naturæ humanæ bonum est.*

Of Poetry.

Defin. A Poet was called Vates, which is as much as Divine, Fore-seer, or Prophet : and of this word Carmina, which was taken for Poesie, came this word Charm, because it is as a divine incantment to the senses, drawing them by the sweetness of delightfull numbers to a wondrous admiration. The Greeks derive a Poet from this word Poiein, which signifieth to make ; and we, following it, call a Poet a maker : which name how great it is, the simplest can judge ; and Poetry Aristotle calleth an art of imitation, or, to speak metaphorically, a speaking picture.

Witty Poems are fit for wise heads, and examples of honour for such as triumph in vertue.

Think thy self to be a good Oratour and Poet, when thou canst perswade thy self to doe that which thou oughtest.

A King ought now and then to take pleasure in hearing and reading of Comedies ; because thereby he may perceive and hear many things done in his Realm, which otherwise he should not know. *Few.*

Poetry quickneth the wit, sweetneth the discourse, and tickleth the ear.

Poetry applied to the praises of God knitteth the soul unto him, soundeth the senses, moderateth griefs, and tempereth hatred. *Guevar.*

Art is taught by Art, but Poetry onely is the gift of God.

Poetry dividing a man from himself maketh him worthily his own admirer.

As the seal leaveth the impression of his form in wax ;

wax; so the learned Poet engraveth his passions so perfectly in mens hearts. that the hearer almost is transformed into the authour.

A corrupt subject defraudeth Poetry of her due praise.

A true Poet in his lines forgetteth profane pleasure, but approveth doctrine.

Love heateth the brain, and anger maketh a Poet. *Juvenal.*

Poetry is another nature, making things seem better than they are by nature.

Impious Poets make *Chilo* a *Thais*, *Helicon* a brothel-house, and themselves contemptible.

Painting is a dumb Poesie, and Poesie a speaking Painting.

It was written of *Socrates* that he was ill-brought up to Poetry, because he loved the truth.

He which first invented the Iambick versifying, to bite and quip, was the first that felt the smart thereof.

Ease is the nurse of Poetry. *S. P. S.*

Poets are born, but Oratours are made.

*Osacer & magnus vatum labor! omnia fato*

*Eripis, & donas populis mortalibus ævum.*

*Carmina quam tribuent, fama perennis erit.*

### Of Admiration.

**Defin.** *Admiration is a passion of the soul which by a sudden apprehension exalts the powers, and makes them as in a trance sleeping in judgment of the present object, thinking all things to be wonderfull that it beholdeth.*

**T**hey are unfortunate Princes that neither will be taught to admire themselves, nor wonder at their faults. *Pet.*

In vain is he fortified with terrour that is not guarded with love and admiration.

They should list to doe least that may do what they

they will, either in art or admiration.

He that will lose a friend to be rid of a foe, may be admired for his policy, but not for his charity.

Princes, for all their admirations, buy their quiet with wrongs.

It is better for a few eyes to make a little river, than for all sights to infer an admiration.

Realms get nothing by change, but perils and admiration.

Depth of words, height of courage, and largeness of magnificence, get admiration.

Those which wish for Princes, endure them like wonders, nine days.

Some by admiring other mens vertues become enemies to their own vices. *Bias.*

Wisdom doth prefer and admire the unjustest peace before the justest war.

It is a sign of a malicious mind, not to admire the man that is worthy of admiration. *Marc. Aurel.*

He that from a man of strength, and admiration takes away his right, augmenteth his strength, and gives him more right.

Over-shadowing providence blinds the sharpest and most admired counsels of the wise, that they cannot discern their nakedness. *Hermes.*

Admire with love, and love with joy in the midst of woe. *S. P. S.*

Ill-perswading want, wronged patience, looseness and force, are the breeders of Civil wars and admiration.

Men wholly used to war wonder at the name of peace.

They which are brought up in admiration and blood think it best fishing in troubled waters.

The weather-like vulgar are apt to admire every thing, and ready to turn as often as the tide. *Socrat.*

It

It were a wonder beyond wonder, if injustice should keep what impiety hath gotten.

An easie-yielding zeal quickly is overcome with admitting of gravitie's Eloquence.

It is no wonder that the armed power doth either find right, or make right; for what may he not that may what he will?

Our knowledge must be terrour, and our skill fearfulness, to admire the work of him which made things.

*Admiratio peperit Philosophiam.*

*Admiratio quæ magna est non parit verba, sed silentium.*

### Of Schools.

*Defin. A School is the nursery of learning, or the store-house from whence the mind fetcheth instructions and riches, adorning the Soul with mental vertues and divine knowledge.*

**T**yranny is vile in a School-master: for youth should rather be trained with courtesie than compulsion.

Because youth by nature is wild, therefore should School-masters break them by gentleness.

That child is gross-witted, which being thoroughly school-taught continues still barbarous.

Women prove the best School-masters, when they place their delight in instructions.

Women ought to have as great interest in Schools as men, though not so soon as men; because their wits being more perfect, they would make mens reputations less perfect.

Two things are to be regarded in Schools and by School-masters: first, wherein Children must be taught; next, how they should be taught.

A School should contain four principal rudiments; that is, Grammar, Exercise, Musick and Painting.

Grammar

Grammar is the door to Science, whereby we learn to speak well and exactly.

Education is a second nature, and the principles learnt in Schools the best education.

The nature of man is like a pair of Balance, guided by School-rules and custome.

If the royallest-born creature have not his nature refined with School-rudiments, it is gross and barbarous.

A Physician's study is the School of Philosophy.  
*Musonius.*

Nature not manured with knowledge bringeth forth nothing but thistles and brambles.

Nature in some sort is a school of decency, and teacheth rules of honest civility.

The best wisdom is to know a man's self: and learning and Schools first bring that knowledge.

Man's nature, being the instinct and inclination of the spirit, is better by School-rudiments.

The want of School doctrine is the first corruption of nature.

Lions are tamer than men, if Doctrine did not bridle them.

Schools tame Nature, and tamed Nature is perfect Vertue.

Every good beginning cometh by nature, but the progress by School-education.

Courage and greatness is as much aspired to in Schools as from Nature.

*Educatio est prima, secunda, tertia pars vitæ: sine qua omnis doctrina est veluti armata injustitia.*

——Nunc adhibe puro

*Pectore verba, puer, nunc te melioribus offer.*

*Quo semel est imbuta recens, servabis odorem*

*Testa diu. Horat.*

## Of Ignorance.

*Defin. Ignorance is that defect which causeth a man to judge of evil things, to deliberate worse; not to know how to take the advantage of present good things, but to conceive ill of whatsoever is good in man's life.*

**I**T proceedeth of a light judgment to credit all things that a man heareth, and to doe all things that he seeth. *Socrat.*

Ignorance hath always the boldest face.

To abound in all things, and not to know the use of them, is plain penury.

Ignorance is a madness of the mind.

It is a great shame for an old man to be ignorant in the knowledge of God's law.

Idleness engendreth ignorance, and ignorance engendreth error.

There is nothing worse than to live beastly, and out of honest order: and the greatest and most evident cause thereof is the sin of ignorance, which is an utter enemy to knowledge. *Plato.*

Through want of wit cometh much harm, and by means of ignorance much good is left undone.

Where there is no capacity, there persuasions are in vain. *Socrates.*

It is better teaching the ignorant by experience, than the learned by wisdom.

To rule without regard, to urge without reason, and to laugh immoderately, are manifest signs of ignorance.

Ignorance in adversity is a blessing, in prosperity a scorn, in science a plague.

He that knoweth not how much he seeketh, doth not know when to find, that which he lacketh.

There can be no greater ignorance than presumption.

Ignorance is no excuse for faults, sith we have power of knowledge.

It is better to be unborn than untaught : for ignorance is the root of misfortune. *Plato.*

Ignorance is never known to be ignorance, till it be matched with knowledge.

The ignorant man hath no greater foe than his own ignorance, for it destroyeth where it liveth. *Lastan.*

He is an ignorant Musician that can sing but one song ; but he is more accursed that knoweth no vertue.

Ignorance is a dangerous and spiritual poison, which all men ought warily to shun. *Greg.*

Ignorance is a sickness of the mind, and the occasion of all errors.

The soul of man receiving and comprehending the divine understanding conducteth all things rightly and happily ; but if she be once joyned with ignorance, she worketh clean contrary ; and the understanding is unto the soul as the sight to the body. *August.*

From their lewd mother ignorance issue two daughters, Falshood and Doubt.

It is reported that Pope *Celestine* the fifth, deposed himself by reason of his ignorance.

Ignorance believeth not what it seeth.

He that is ignorant in the truth, and led about with opinions, must needs err.

Ignorance is a voluntary misfortune.

Ignorance is the mother of error.

The harder we receive our health, because we were ignorant that we were sick.

From small errors, no det at the beginning, spring oft-times great and mighty mischiefs.

The chiefeft cause and beginning of error is, when men imagine those things to please God, which please themselves, and those things to displease God where with they themselves are discontented.

An error begun is not to be overcome with violence, but with truth.

Customs

Custome, though never so ancient, without truth, is but an old error. *Cyprian.*

He that erreth before he knows the truth ought the sooner to be forgiven. *Cyprian.*

A wilfull-minded man is subject to much error.

*Unicum est bonum scientia : & malum unicum ignorantia.*

*Imperitiam comitatur temeritas.*

### Of Goodness.

**Defin.** Goodness is that which includeth in it self a dignity that savoureth of God and his works, having a perpetuity and stedfastness of godly substance.

**G**oodness in general makes every one think the strength of vertue in another, whereof they find the assured foundation in themselves. *Plato.*

As oft as we do good we offer sacrifice.

It is too much for one good man to want.

A man may be too just and too wise, but never too good. *Socrat.*

The humour of youth is ever to think that good whose goodness he seeth not.

There is no good unless it be voluntary.

A good man's wish is substance, faith and fame ;

Glory and grace according to the same.

A man is not to be accounted good for his age, but for his charitable actions.

He may worthily be called good who maketh other men fare the better for his goodness.

Thou canst not be perfectly good when thou hatest thine enemy ; what shalt thou then be when thou hatest him that is thy friend ? *Socrates.*

There is no greater delectation and comfort to a good man, than to be seen in the company of good men. *Plato.*

The farther a good man is known, the farther his  
vertues

vertues spread; and root themselves in mens hearts and remembrance.

Whatsoever is right and honest, and joyned with vertue, that alone is onely good.

He that is mighty is not by and by good; but he that is good is presently mighty. *Isocrates.*

The goodness that proceedeth from an ignorant man is like the herbs that grow upon a dunghill.

Riches will decay, prosperity may change: but goodness doth continue till death.

The more our grace and goodness doth increase, the more our souls address themselves to God. *Basil.*

As God is all goodness, so loveth he all good things, as Righteousness and Vertue; and hateth Vice and Wickedness.

The goodness of the soul is the most principal and chiefeft goodness that can be. *Plato.*

*Vir bonus & prudens (qualem vix reperit unum*

*Millibus è cunctis hominum consultus Apollo)*

*Fudex ipse sui totum se explorat ad unguem.*

*Difficile est hominibus persuadere, bonitatem propter ipsam diligendam. Cicero.*

### Of Comfort.

*Defin. Comfort is an ease, help, or consolation in our troubles and adversities, which disburthening the mind, restores it to calm and quiet patience.*

**C**omfort in extremity healeth many wounds, pacifieth the discontented heart, and governeth the mind.

Troubles are but instructions to teach men wit: for by them thou mayst know fallhood from faith, and thy trusty friend from thy traitorous foe.

Despair not when all worldly means are done: for God will raise thee, if thou trust in him. *August.*

Grieve not at Afflictions, for they are the rods wherewith God beateth his children.

D

There

There is nothing grievous, if the thought make it not so.

Art thou backbited? rejoyce, if guiltless; if guilty, amend.

Be not discontented at the loss of children, for they were born to die.

There is nothing the world can take away, because the world giveth nothing: fame perisheth, honours fade, wealth decayeth; onely true riches is our constancy in all casualties. *Aurel.*

All things are vanity which are under the Sun, all things continual labour and travel: what hath a man to mourn for then, when all things he can lose in this life are but fading and miserable?

That comfort is vain that taketh not away the grief. *Plato.*

To a mind afflicted with sorrow the best remedy is, to defer counsel until the party be more apt to take consolation. *Marc. Aurel.*

Let not sorrow over-much molest thee; for when thou hast wept thy worst, grief must have end.

Wrong is the trial of thy patience.

Sickness is the prison of the body, but comfort the liberty of the soul. *Plato.*

The best comfort to a miser is to behold the overflow of his wealth.

The susceptible, the temperate, and the wise men are never uncomfortable.

By sorrow the heart is tormented; by comfort, when it is half dead it is revived.

Sad sighs write the woes of the heart; and kind speeches comfort the soul in heaviness.

Assurance puts away sorrow, and fear poisons comfort. *Stobæus.*

He that will be truly valiant must neither let joy nor grief overcome him: for better not to be, than to be a bond-slave to passion.

He that coveteth comfort without sorrow must apply his wit in following wisdom.

To friends afflicted with sorrow, we ought to give remedy to their persons, and consolation and comfort to their heart.

The multiplying of comfort is the asswaging of cares. *Solon.*

In the midst of all thy cares let this be thy chiefest comfort: hard things may be mollified, strait things may be loosened, and little things shall never grieve him that can handsomely bear them.

Sorrow seldom taketh place in him that abstaineth from four things: that is, from hastiness, wilfulness, frowardness, pride and sloth.

*Mala de te loquuntur homines, sed mali: non de te loquuntur, sed de se.*

*Flebile principium melior fortuna sequuta est.*

### Of Patience.

*Defin. Patience is an habit that consisteth in sustaining stoutly all labours and griefs for the love of honesty: it is that excellent good thing that keepeth the tranquillity of our spirit as much as may be in adversities, and not to complain of that which is uncertain.*

**P**atience is a voluntary adventuring of hard things for the desire of vertue. *Socrates.*

The remedy of injuries is, by continual patience to learn to forget them. *Pub.*

He is worthy to be counted courageous, strong and stout, who doth not onely with patience suffer injuries, rebukes and displeasures done unto him, but also doeth good against those evils. *Arist.*

Better it is to offer thy self in triumph, than to be drawn to it by dishonour. *Appian.*

It is a special sign of heroical magnanimity to despise light wrongs, and nothing to regard mean adventures.

It is good to forbear to talk of things needles to be spoken : but it is much better to conceal things dangerous to be told.

Patience is so like to fortitude, that it seemeth she is either her sister or her daughter.

The common sort do take revenge for their credit : but noble minds forgive for their vertue.

Patience without comfort brings peril of consumption,

It is a pleasant tarrying that stayeth from evil doing.

The end of patience is the expectation of promises.

That is to be born with patience, which cannot be redressed with carefulness.

It is not merit to suffer persecutions, if we have no patience therein.

It is more safety to forget an injury, than to revenge it. *Aurel.*

The sweetest salve for misery is patience, and the onely medicine for want is content.

Patience is the best salve against love and fortune.

To suffer infirmities, and dissemble mis-hap ; the one is the office of a constant sick man, the other of a constant States-man.

To be discreet in prosperity, and patient in adversity, is the true motion and effect of a vertuous and valiant mind. *Cicero.*

*Quintus Fabius*, after he had been Consul, disdain'd not to march under the Ensigns of other Consuls.

Patience being oft provoked with injuries, breaketh forth at last into fury.

It is good for a good man to wish the best, to think upon the worst, and patiently to suffer whatsoever doth happen.

Humility, patience and fair speech are the pacifiers of wrath and anger.

He

He seemeth to be perfectly patient that in his fury can subdue his own affections.

Patience and Perseverance are two proper notes whereby God's children are truly known from Hypocrites, Counterfeits and Dissemblers. *August.*

In suffering of afflictions patience is made more strong and perfect.

The troubles that come of necessity ought to be born with boldness and good courage.

The best way for a man to be avenged is to condemn injury and rebuke, and to live with such honesty and good behaviour, that the doer of wrong shall at last be thereof ashamed, or at the least lose the fruit of his malice; that is, he shall not rejoyce, nor have glory of the hinderance and damage. *Pluo.*

*Serpens, sitis, ardor, arena,  
Dulcia virtuti; gaudet patientia duris.*

*Leniter ex merito quicquid patiire ferendum est.*

#### Of Friendship.

**Defin.** Friendship is a perpetual community of will, the end whereof is fellowship of life; and it is framed by the profit of a long-continued love. Friendship is also an inveterate and ancient love, wherein is more pleasure than desire.

**F**riendship is a perfect consent of things appertaining as well unto God as to man, with benevolence and charity.

Friendship in good men is a blessing, and stable connexing of sundry wills, making of two persons one, in having and suffering: and therefore a Friend is properly called a Second self, for that in both men is but one mind and possession; and that which more is, a man rejoyceth more at his friend's good hap than he doth at his own. *Aurel.*

True and perfect friendship is to make one heart and mind of many hearts and bodies.

It is the property of true friends to live and love together : but feigned friends fly from a man in time of trial.

Friendship judgeth without partiality, and affection winketh at apparent follies.

A friend's love cannot be recompensed with riches, when for his friend he putteth his life in jeopardy.

To dissuade a man in a course of honour, were not the part of a friend; and to set one forward in folly, is no discretion in a man.

Friends meeting after long absence are the sweetest flowers in the garden of true affection.

The love of men to women is a thing common and of course; but the friendship of man to man is infinite and immortal. *Plato.*

The fellowship of a true friend in misery is always sweet, and his counsels in prosperity are always fortunate.

Friendship, being an equity of reciprocal good-will, is of three kinds; the one of neighbourhood, the other hospitality, the last love. *Arist.*

Love is confirmed either by gifts, or study of virtue : then groweth it from a passion to a perfect habit, and so leaveth the name of Love, and is called Friendship; which no time can violate.

We ought to use a friend like gold, to try him before we have need.

He is a true friend whose care is to pleasure his friend in all things, moved thereunto by a mere good will which he beareth unto him. *Arist.*

It is no small grief to a good nature to try his friend. *Eurip.*

To beg a thing at a friend's hands is to buy it.

Perfect amity consisteth in equality and agreeing of the minds.

A friend unto a friend neither hideth secret nor de-  
ceiveth money. The

The want of friends is perillous, but some friends prove tedious.

The words of a friend joyned with true affection give life to the heart, and comfort to a care-oppressed mind. *Chilo.*

Friends ought always to be tried before they are trusted; lest shining like the Carbuncle, as if they had fire, they be found when they be touched to be without faith.

Good-will is the beginning of friendship, which by use causeth friendship to follow.

If thou desire to be thought a friend, it is necessary that thou doe the works that belong unto a friend.

Among friends there should be no cause of breach; but with a dissembler no care of reconciliation.

He is a friend indeed that lightly forgetteth his friend's offence.

Proud and scornfull people are perillous friends.

Friendship ought to be ingendered of equalness: for where equality is not, friendship cannot long continue. *Cicero.*

Where true friends are knit in love, there sorrows are shared equally.

Friends must be used as Musicians tune their strings, who finding them in discord do not break them, but rather by intension or remission frame them to a pleasant concert,

In musick there are many discords, before they can be framed to a Diapason: and in contracting of good-will, many jars before there be established a true and perfect friendship.

A friend is in prosperity a pleasure, in adversity a solace, in grief a comfort, in joy a merry companion, and at all times a second self.

A friend is a pretious Jewel, within whose bosome he may unload his sorrows, and unfold his secrets.

As fire and heat are inseparable, so are the hearts of faithfull friends. *Arist.*

He that promiseth speedily, and is long in performing, is but a slack friend.

Like as a Physician cureth a man secretly, he not seeing it : so should a good friend help his friend privily, when he knoweth not thereof.

The injury done by a friend is much more grievous than the wrongs wrought by an enemy.

Friendship is given by nature for a help to vertue, not for a companion of vices.

Friendship ought to resemble the love between man and wife, that is, of two bodies to be made one Will and Affection.

The property of a true friend is, to perform more than he promiseth ; but the condition of a dissembler is, to promise more than he meaneth to perform.

Great profers are meet to be used to strangers, and good turns to true friends.

If thou intend to prove thy friend, stay not till need and necessity urgeth thee ; lest such trial be not onely unprofitable and without fruit, but also hurtfull and prejudicial.

The opinion of vertue is the fountain of friendship.

Feigned friends resemble Crows, that fly not but towards such places where there is something to be fed upon.

He that seeketh after a swarm of friends, commonly falleth into a wasp's nest of enemies.

Friendship oftentimes is better than consanguinity.

A friendly admonition is a special point of true friendship.

It is best to be praised of those friends that will not spare to reprehend us when we are blame-worthy.

He that will not hear the admonition of a friend, is worthy to feel the correction of a foe.

He

He which goeth about to cut off friendship, doth even as it were go about to take the Sun from the world. *Cicero.*

There is no more certain token of true friendship, than is consent and communicating of our cogitations with another. *Cicero.*

Unity is the essence of amity.

He that hath no friend to comfort him in his necessity, lives like a man in a Wilderness, subject to every beast's tyranny. *Bias.*

Believe after trial, and judge before friendship.

The fault which thou sufferest in thy friend, thou committest in thy self.

Shew faithfulness to thy friend, and equity to all men. *Protag.*

No wise man will chuse to live without friends, although he have plenty of worldly wealth.

Though a wise man be contented and satisfied with himself: yet will he have friends, because he will not be destitute of so great a vertue.

There be many men that want not friends, and yet lack true friendship.

Never admit him for thy friend whom by force thou hast brought into subjection.

He is not meet to be admitted for a faithfull friend, who is ready to enter amity with every one.

Admit none to thy friend, except thou first know how he hath dealt with his other friends before: for look how he hath served them, so will he likewise deal with thee.

The agreement of the wicked is easily upon a small occasion broken, but the friendship of the virtuous continueth for ever. *Hermes.*

As mighty floods, by how much they are brought into small rivers, by so much they lose of their strength: so friendship cannot be amongst many without abating the force thereof. *Plato.*

Be slow to fall into friendship ; but when thou art in, continue firm and constant. *Socrates.*

*Illud amicitiae quondam venerabile nomen*

*Prostat, & in questu pro meretrice sedet.*

### Of Temperance.

*Defin. Temperance is that light which driveth away round about her the darkness and obscurity of passions : she is of all the virtues most wholesome ; for she preserveth both publickly and privately humane society, she listeth up the soul miserably thrown down in vice, and restoreth her again into her place. It is also a mutual consent of the parts of the soul, causing all disorder and unbridled affections to take Reason for a rule and direction.*

**T**emperance calleth a man back from gross affections and carnal appetites, and letteth him not to exceed, neither in foolish nor in ungodly sorrowing. *Solon.*

A young man untemperate and full of carnal affection quickly turneth the body into age and feeble infirmities. *Anaxagoras.*

He cannot commend temperance that delighteth in pleasure, nor love government that liketh riot.

Constancy and temperance in our actions make vertue strong.

Men must eat to live, and not live to eat.

In private families Continence is to be praised ; in publick Offices, Dignity.

Intemperance is the fountain of all our perturbations.

The pride of the flesh is to be curbed and restrained with the sharp bit of Abstinence. *Arif.*

The moderation of the mind is the felicity thereof.

Frugality is the badge of discretion ; Riot, of intemperance.

He that is not puffed up with praise, nor afflicted with adversities nor moved by slanders, nor corrupted by benefits, is fortunately temperate.

He that fixeth his whole delight in pleasure can never be wise and temperate.

Temperance by forbearing to be revenged reconcilith our enemies, and by good government conquers them.

Temperance is rich in most losses, confident in all perils, prudent in all assaults, and happy in it self. *Her.*

It is not temperance which is accompanied with a fearfull mind: but that is true Temperance where the heart hath courage to revenge, and reason power to restrain the heart.

Trim not thy house with Tables and Pictures, but paint and gild it with Temperance: the one vainly feedeth the eyes, the other is an eternal ornament which cannot be defaced. *Epicurus.*

Temperance is so called, because it keepeth a mean in all those things which belong to the delighting of the body. *Arist.*

Temperance crieth, *Nè quid nimis. Solon.*

The parts of Temperance are Modesty, Shamefulness, Abstinence, Continency, Honesty, Moderation, Sparingness and Sobriety. *Plato.*

Justice may not be without Temperance, because it is the chief point of a just man to have his soul free from perturbations.

Heroical vertues are made perfect by the mixture of Temperance and Fortitude; which separated become vicious.

A temperate man which is not courageous quickly becometh a coward and faint-hearted.

Temperance is the mother of all duty and honesty.

In Temperance a man may behold Modesty without any perturbation of the soul.

Tempe-

Temperance compelleth men to follow reason, bringeth peace to the mind, and mollifieth the affections with concord and agreement. *Socrates.*

He is worthy to be called a moderate person who firmly governeth and bridleth (through reason) the vice of sensuality, and all other gross affections of the mind. *Aurel.*

*Nihil reperiri potest tam eximium, quam istam virtutem moderatricem animi, temperantiam, non latere in tenebris, neque esse abditam, sed in luce. Cicero.*

*Non potest temperantiam laudare is qui ponit summum bonum in voluptate: est enim temperantia libidinum inimica.*

### Of Innocency.

*Defin. Innocency is an affection of the mind so well framed that it will hurt no man either by word or deed, a tower of brass against slanderers, and the onely balm or cure of a wounded name, strengthening the conscience, which by it knoweth its own purity.*

**T**HERE can be no greater good than Innocency, nor worse evil than a guilty Conscience.

The Innocent man is happy, though he be in *Phalaris Bull. Cicero.*

Great callings are little worth, if the mind be not content and innocent.

The heart pricked with desire of wrong, maketh sick the innocency of the soul.

Riches and honour are broken Pillars, but innocency is an unmoving Column.

Innocency and prudence are two anchors, that cannot be torn up by any tempest.

Innocency to God is the chiefeft incense; and a conscience without guile as a sacrifice of the sweetest favour. *Aug.*

Innocency, being stopped by the malignant, taketh breath.

breath and heart again to the overthrow of her enemies. *Cicero.*

As fire is extinguished by water, so innocency doth quench reproach.

Of all treasures in a Common-wealth, the innocent man is most to be esteemed.

Innocency is in some sort the effect of Regeneration. *Bern.*

Religion is the soul of innocency, moving in an unspotted conscience.

Innocency is built upon Divine reason.

Humane happiness consisteth in innocency of the soul and uncorrupt manners.

All innocency consisteth in mediocrity, as all vice doth in excess.

Innocency is a good which cannot be taken away by torment. *Marc. Aurel.*

Innocency is the most profitable thing in the world, because it maketh all things else profitable.

Innocency, Palm like, groweth in despite of oppression.

Beauty is a flower soon withered, health is soon altered, strength by incontinence abated; but innocency is divine and immortal.

Innocency is an assured comfort, both in life and death.

As length of time diminisheth all things, so innocency and vertue increase all things.

The fear of death never troubleth the mind of an innocent man. *Cicero.*

Age breedeth no defect in innocency, but innocency is an excellency in age.

Nature, Reason and Use, are three necessary things to obtain innocency by. *Lactan.*

*Ut Nepenthes herba addita poculis omnem convivii tristitiam discutit; ita bona mens insita nobis omnem vitæ sollicitudinem abolet.*

Of

## Of Kings.

Defin. *Kings are the supreme Governours and Rulers over States and Monarchies, placed by the hand of God, to figure to the world his almighty power. If they be vertuous, they are the blessings of the Realm; if vicious, scourges allotted for their subjects iniquities.*

**T**HE Majesty of a Prince is like the lightning from the East; and the threats of a King like the noise of thunder.

Kings have long arms, and Rulers large reaches.

The life of a Prince is the Rule, the square, the frame and form of an honest life; according to the which their subjects frame the manner of their lives, and order their families: and rather from the lives of Princes do subjects take their patterns and examples than from their Laws.

Subjects follow the example of their Princes, as certain flowers turn according to the Sun. *Horace.*

Princes are never without Flatterers to seduce them, Ambition to deprave them, and Desires to corrupt them. *Plato.*

It belongeth to him that governeth to be Learned, the better to know what he doeth; Wise, to find out how he ought to doe it; Discreet, to attend and take opportunity; and Resolute in the action of Justice without corruption or fear of any.

It is necessary for Princes to be stout and also rich: that by their stoutness they may protect their own, and by their riches repress their enemies.

It is better for a Prince to defend his own Country by justice, than to conquer another's by tyranny.

That Prince who is too liberal in giving his own is afterwards through necessity compelled to be a Tyrant, and to take from others their right.

As Princes become Tyrants for want of Riches, so they become vicious through abundance of Treasure. *Plu.*

When an unworthy man is preferred to promotion, he is preferred to his own shame.

The Prince that is feared of many must of necessity fear many.

The word of a Prince is faith royal.

Princes must not measure things by report, but by the way of conscience. *Socrat.*

It becometh a Prince or Ruler to be of such zealous and godly courage, that he always shew himself to be a strong wall for the defence of the truth.

The Prince's palace is like a common fountain or spring to his City or Country; whereby the common people by the cleanness thereof be long preserved in honesty, or by the impureness thereof are with sundry vices corrupted.

A King ruleth as he ought, a Tyrant as he listeth; a King to the profit of all, a Tyrant onely to pleasure a few. *Arist.*

A King ought to refrain the company of vitious persons: for the evil that they commit in his company is accounted his. *Plato.*

Rulers do sin more grievously by example than by act; and the greater governances they bear, the greater account they have to render, if in their own precepts and ordinances they be found negligent.

Not onely happy, but also most fortunate, is that Prince that for righteousness of Justice is feared, and for his goodness beloved.

The greater that a Prince is in power above others, the more he ought to excell in vertue above others.

When Princes most greedily do prosecute vices, then their Enemies are busie in weaving some web of deadly danger. *Olava.*

Princes

Princes by charging their Kingdoms with unjust Tributes, procure from their Subjects a wilfull denial of due and most just payments.

He that possesseth an Empire, and knoweth not how to defend it, may lose his possession before he know who offended him.

It little profiteth a Prince to be Lord of many Kingdoms, if on the other part he become bond-slave to many vices.

It appertaineth unto Princes, as much to moderate their own pleasures, as to give orders for matters of importance.

Children born of Kings are composed of pretious mass, to be separated from the common sort. *Plat.*

Malice and Vice taking their full swing through the career of the power and liberty which wicked Princes yield unto them, do push forward every violent passion, make every little choler turn to murder or banishment, and every regard and love to rape and adultery, and covetousness to confiscation.

A Kingdom is nought else than care of another's safety: for *Antiochus* told his son *Demetrius*, that their Kingdom was a hoble slavery.

Self-love is not fit for Princes, nor pride an ornament meet for a Diadem.

Kings and Princes do lose more in the opinions they hold, than in the reasons they use.

It is no less discredit to a Prince to have destroyed many of his Subjects, than it is to a Physician to have killed many of his Patients.

Kings, as they are men before God, so are they Gods before men. *Lastan.*

It is very requisite that the Prince live according to that law himself, which he would have executed upon others. *Archi.*

It

It becometh a King to take good heed to his Counsellors, in noting who sooth his lusts, and who intend the publick profit; for thereby shall he know the good from the bad. *Plutarch.*

The strength of a Prince is the friendship and love of his people.

That King shall best govern his Realm that reigneth over his People as a Father doth over his Children. *Agesil.*

So great is the person and dignity of a Prince that in using his power and authority as he ought, he being here among men upon earth, representeth the glorious estate and high Majesty of God in heaven. *Amb.*

It is requisite for all those who have rule and governance in a Common-weal under their Prince, to know the bounds of their state, and the full effect of their duty; that by executing justice they may be feared, and by shewing mercy they may be loved. *Lactan.*

It is requisite for Princes to place such men in authority as care least for it, and to keep them from government that press forward to it.

Except wise men be made Governours, or Governours become wise men, mankind shall never live in quiet, nor vertue be able to defend her self. *Plato.*

He that would be a Ruler or Governour, must first learn to be an obedient subject: for it is not possible for a proud and covetous minded subject to become a gentle and temperate Governour. *Alex. Severus.*

When rule and authority is committed unto a good man, he doth thereby publish his vertue, which before lay hid: but being committed to an evil man, it ministreth boldness and licence to him, to doe that evil which before he durst not doe.

*Animata imago Rex putandus est Dei.*

*Nulla fides regni sociis omnisque potestas*

*Impatiens consortis erit.* —

OF  
Of Nobility.

Defin. Nobility is a glittering excellency proceeding from Ancestors, and an honour which cometh from ancient Lineage and Stock: it is also a praise that proceedeth from the deserts of our Elders and Forefathers. And of this nobleness there are three sorts: the first bred of vertue and excellent deeds; the second proceedeth from the knowledge of honest discipline and true sciences; the third cometh from the Scutcheons and Arms of our Ancestors, or from riches.

**N**obility is of more antiquity than possessions.  
*Cicero.*

The time of our life is short, but the race of Nobility and Honour everlasting. *Cicero.*

Nobleness of birth is either universal, or particular: the first, to be born in noble and famous Countries; the latter, to come of noble Progenitours.  
*Arist.*

Nobility is best continued by that convenient means whereby it rose.

He is not to be held for Noble that hath much, but he that giveth much.

It is requisite for him that is Noble born to take heed of Flatterers; for they will be ready daily to attend his person for profit's sake.

Nobility is a title quickly lost: for if riches forsake it, or vertue abandon it, it streightway becometh as a thing that had never been.

Whatsoever thy Father by his worthiness hath deserved belongs not to thee; it is thine own desert that must make thee noble.

Vertue and Nobleness can never be seen in a man, except he first put away his Vices.

He that defendeth his Country by the sword deserveth honour; but he that maintaineth it in peace

peace meriteth more honour.

The Nobility which we receive from our Ancestours, because it cometh not from our selves, is scarcely to be counted our own.

To come of noble parentage, and not to be endow'd with noble qualities, is rather a defamation than a glory.

Noble persons have the best capacities: for whether they give themselves to goodness or ungraciousness, they do in either of them so excell. as none of the common sort of people can come any thing nigh them. *Cic.*

True Nobility consisteth not in dignity, lineage, great revenues, lands or possessions; but in wisdom, knowledge and vertue, which in man is true Nobility, and that Nobility bringeth man to dignity.

True Nobility is not after the vulgar opinion of the common people, but is the onely praise and surname of vertue.

*Omnes boni semper Nobilitati favemus, & quia utile est Reipublica, nobiles homines esse dignos majoribus suis, & quia valere debet apud nos clarorum hominum bene de Republica meritorum memoria etiam mortuorum.*  
*Cicero.*

----*Nobilitas sola est atque unica virtus.*

### Of Honour.

*Defin. Honour is a passion of the soul, a mighty desire, naturally coveted of all creatures, yet many times mistaken, by unacquaintance with vertue.*

**H**onour and glory labour in mistrust, and are born Fortune's bond-slaves.

Honour is the first step to disquiet, and dominion is attended with envy. *Guevar.*

The faith of a Knight is not limited by value, but by honour and vertue.

Honour

Honour is the fruit of Vertue and Truth.

Honour, Glory and Renown is to many persons more sweet than life.

It is the chiefeſt part of honour for a man to joyn to his high office and calling the vertue of affability, lowlineſſe, tender compaſſion and pity: for thereby he draweth unto him, as it were by violence, the hearts of the multitude. *Olus Magnus.*

The greater the perſons be in authority that commit an offence, the more ſoul and filthy is the fault.

It better becometh a man of honour to praiſe an enemy, than his friend.

Happy is that Country whoſe Captains are Gentlemen, and whoſe Gentlemen are Captains.

Honour is no privilege againſt infamy.

A man ought not to think it honour for himſelf to hear or declare the news of others, but that others ſhould declare the vertuous deeds of him.

To attain to honour, Wiſedom is the Pole-ſtar, and to retain it, Patience is neceſſary.

The next way to live with honour, and die with praiſe, is to be honeſt in our deſires, and temperate in our tongues.

The conditions of honour are ſuch, that ſhe enquireth for him ſhe never ſaw, runneth after him that flies from her, honours him that eſteems her not, demandeth for him that wills her not, giveth to him that requires her not, and truſteth him whom ſhe knoweth not.

Noblemen enterpriſing great things, ought not to employ their force as their own mind willeth, but as honour and reaſon teacheth. *Niphus.*

High and noble hearts which feel themſelves wounded, do not ſo much eſteem their own pain, as they are angry to ſee their enemies rejoyce.

The Captain which ſubdueth a Country by in-treaty,

treaty, deserveth more honour than he that overcometh it by battel.

Honour without quiet hurteth more than it doth profit.

He that regards his reputation must second all things to his honour.

The heavens admit but one Sun, and high places but one Commander.

Men in authority are eyes in a State, according to whose life every private man applieth his manner of living.

It is not the place that maketh the person, but the person that maketh the place honourable. *Cicero.*

There is more honour purchased in pleasuring a foe, than in revenging a thousand injuries.

Where Hate bears sovereignty, Honour hath no certainty.

Honour is brittle, and riches are blossomes, which every frost of fortune causeth to wither.

Better it is for the honourable to be praised for many foes foiled, than for many barns filled.

A man having honour, and wanting wisdom, is like a fair tree without fruit.

*Exiguum nobis vitæ curriculum natura circumscipit ; sed honoris cursus sempiternus.*

*Is honos videri solet, qui non propter spem futuri beneficii, sed propter magna merita claris viris defertur & datur : estque non invitamentum ad tempus, sed perpetuæ virtutis præmium.*

### Of Liberality.

Defin. Liberality is an excellent use of those benefits which God putteth into our hands for the succouring of many : which vertue is altogether joyned with justice, and ought to be guided by moderation and reason.

**B**ounties best honour is to help the poor; and happinefs, to live in good mens thoughts.

True bounty is never tied to fufpect.

Liberality is approved by two fountains; the one is a fure judgment, the other is an honeft favour.

That man is onely liberal which diftributeth according to his fubftance, and where it is moft needfull. *Thales.*

The whole effect of bounty is in love.

Who in their bounty do begin to want, fhall in their weaknefs find their friends and foes.

He is called a liberal man which according to his revenues giveth freely, when, where, and to whom he fhould.

He that may give, and giveth not, is a clear enemy; and he that promifeth forthwith, and is long before he performs, is a fufpicious friend. *Aurel.*

Gifts make beggars bold; and he that lends muft lofe his friend, or elfe his mony, without heed.

Bounty hath open hands, a zealous heart, a conftant faith in earth, and a place prepared in heaven.

He never gives in vain that gives in zeal.

They that are liberal do withhold or hide nothing from them whom they love; whereby love increafeth, and friendship is alfo made more firm and ftable.

As liberality maketh friends of enemies, fo pride maketh enemies of friends.

Liberality and thankfulnefs are the bonds of concord *Cicero.*

A liberal-minded man can never be envious.

Bounty, forgiving frail and mortal things, receives immortal fame for his reward.

The deeds of the liberal do more profit the giver than benefit the receiver.

Liberality in a noble mind is excellent, although it exceed in the term of meafure.

A liberal heart causeth benevolence, though sometimes through misfortune ability be wanting.

It is a token of righteousness to acknowledge heaven's liberality, and to give praises to God for so great benefits. *Bern.*

The office of Liberality consisteth in giving with judgment. *Cicero.*

That liberality is most commendable which is shewed to the distressed, unless they have deserved that punishment: for good deeds bestowed upon undeserving persons are ill bestowed.

The best property in a King is, to let no man excell him in Liberality. *Agésil.*

*Extra fortunam est quicquid donatur amicis;*

*Quas dederis solas semper habebis opes. Ovid.*

*Liberaltate qui utuntur, benevolentiam sibi conciliant & (quod aptissimum est ad quietem vivendum) charitatem.*

### Of Benefits.

**Defin.** Benefits are those good turns which are received either by desert, or without desert, tending to our happiness of life, or amendment of manners.

**I**T is a great commendation to the giver, to bestow many benefits upon him which deserveth well, and desireth nothing.

He that mindeth to give must not say, Will you have any thing?

If thou promise little and perform much, it will make thy benefits to be the more thankfully received. *Aurel.*

He that knoweth not how to use a benefit doth unjustly ask it.

He receives a benefit, in the giving thereof, who bestows his gift on a worthy man.

He bindeth all men by his benefits who bestoweth them upon such as do well deserve them.

The

The liberal man doth daily seek out occasion to put his vertue in practice. *Cicero.*

The memory of a benefit doth soon vanish away; but the remembrance of an injury sticketh fast in the heart.

He is a conquerer which bestoweth a good turn, and he vanquished which receiveth it.

As the Moon doth shew her light in the World which she receiveth from the Sun; so we ought to bestow the benefits received of God to the profit and commodity of our neighbour.

This is a law that should be observed betwixt the Giver and the Receiver; the one should straightway forget the benefit bestowed, and the other should always have it in remembrance. *Solon.*

It becometh him to hold his peace that giveth a reward, far better than it becometh him to be silent that receiveth a benefit.

He that doth thankfully receive a benefit, hath paid the first pension thereof already.

He that thinks to be thankfull doth straightway think upon recompence.

That gift is twice doubly to be accepted of which cometh from a free hand and a liberal heart.

It behoveth a man in receiving of benefits to be thankfull, though he want power to requite them. *Aur.*

A benefit well given recovereth many losses.

The remembrance of a good turn ought to make the Receiver thankfull.

Nor gold, nor silver, nor ought we receive, is to be accounted a benefit, but the mind of him which giveth.

He giveth too late who giveth when he is asked. *Plautus.*

*Ita sunt omnes nostri cives:*

*Si quid bene facias, levior plumâ gratia est.*

*Si quid peccatum est, plumbeas iras gerunt.*

*Beneficium nec in puerum nec in senem conferendum est : in hunc, quia perit antequam gratia referenda detur oportunitas ; in illum, quia non meminit.*

### Of Courtesie.

**Defin.** *Courtesie is a vertue which belongeth to the courageous part of the soul whereby we are hardly moved to anger. Her office and duty is, to be able to support and endure patiently those crimes which are laid upon her : not to suffer her self to be hastily carried to revenge, nor to be easily spurred to wrath ; but to make him that possesseth her mild, gracious, and of a staid and settled mind.*

**C**ourtesie in Majesty is the next way to bind affection in duty.

As the tree is known by his fruit, the gold by the touch, and the bell by the sound : so is man's birth by his benevolence, his honour by his humility, and his calling by his courtesie.

Many more were the enemies that *Cæsar* pardoned than those he overcame.

The noblest conquest is without bloudshed.

Courtesie bewaileth her dead enemies, and cherisheth her living friends.

The courteous man reconcileth displeasure, the froward urgeth hate.

Proud looks lose hearts, but courteous words win them. *Ferdin.*

Courtesie covereth many imperfections, and preventeth more dangers.

It is a true token of Nobility, and the certain mark of a Gentleman, to be courteous to strangers, patient in injury, and constant in performing what he promiseth.

As the peg straineth the Lute-strings, so cour-  
E
tesie

tesie stretched the heart-strings.

Courtesie is that vertue whereby a man easily appeaseth the motions and instigations of the soul caused by choler.

Courtesie draweth unto us the love of strangers, and good liking of our own Country-men.

He that is mild and courteous to others receiveth much more honour than the party whom he honoureth. *Plur.*

They lie who say that a man must use cruelty towards his enemies, esteeming that to be an Art onely proper to a noble and courageous man. *Cicero.*

Mildness and courtesie are the characters of an holy soul, which never suffereth innocency to be oppressed.

It becometh a noble and strong man to be both courageous and courteous, that he may chastise the wicked, and pardon when need requireth. *Plato.*

The rigour of Discipline directing Courtesie, and Courtesie directing Order, the one will set forth and commend the other; so that neither Rigour shall be rigorous, nor Courtesie dissolute.

As it belongeth to the Sun to lighten the earth with his beams; so it pertaineth to the vertue of a Prince to have compassion, and to be courteous to the miserable. *Arist.*

*Saris est homines imprudentiâ lapsos non erigere: urgere verò jacentes, ac præcipitantes impellere; ceriè est inhumanum. Cicero.*

### Of Justice.

Defin. Justice is Godliness, and Godliness is the knowledge of God: it is moreover, in respect of us, taken for an equal description of right and of laws.

Justice allots no privilege to defraud a man of his patrimony. Justice

Justice is a vertue that gives every man his own by even portions.

Delay in punishment is no privilege of pardon.

Justice is the badge of Vertue, the staff of Peace, and the maintenance of Honour. *Cicero.*

It is a sharp sentence that is given without judgement.

Good mens ears are always open to just mens prayers. *Basil.*

Not the pain, but the cause maketh the Martyrs. *Ambrose.*

The office of a Justice is to be given for merit, not for affection.

A publick fault ought not to suffer a secret punishment.

Justice and Order are the onely preservers of worldly quietness.

The parts which true Justice doth consist of are in number seven; Innocency, Friendship, Concord, Godliness, Humanity, Gratefulness, and Faithfulness.

Justice is painted blind, with a veil before her face; not because she is blind, but thereby to signifie, that Justice, though she do behold that which is right and honest, yet will she respect no person.

In *Athens* were erected certain images of Judges without hands and eyes; to shew that Judges should neither be corrupted with bribes, nor by any person drawn from that which is right and law. *Quint.*

A good Judge is true in word, honest in thought; and vertuous in his deeds; without fear of any but God, without hate of any but the wicked.

There are two kinds of injustice: the one is of such as do wrongfully offer it; and the other is of those who, although they be able, yet will they not defend the wrong from them unto whom it is wickedly offered. *Cicero.*

He that politickly intendeth good to the Common-wealth may well be called just: but he that practiseth onely for his own profit is a vicious and wicked person.

A good Magistrate may be called the Physician of the Common-wealth.

He is a good Judge that knoweth how and where to distribute.

He that flieth judgment, confesseth himself to be faulty. *Marc. Aurel.*

The Judge himself is condemned, when the guilty person is pardoned.

As a Physician cannot see every secret grief, but upon revealment may apply a curing medicine for the hidden disease: so many can discover a mischief which the Magistrate seeth not, but the Magistrate alone must remedy the same.

A Justice ought to doe that willingly which he can doe, and deny that modestly which he cannot doe.

As there is no assurance of fair weather, untill the skie be clear from clouds: so there can be in no Common-wealth a grounded peace and prosperity, where are no informers to find out offences, as well as Magistrates to punish Offenders.

Philosophers make four sorts of Justice: the first Celestial, the second Natural, the third Civil, the fourth Judicial.

Justice is a perfect knowledge of good and evil agreeing to natural reason. *Arist.*

Justice is a vertue of the mind, rewarding all men according to their worthiness.

Wisdom and Eloquence without Truth and Justice are a *Panurgie*, that is to say, a guile or slight, such as Parasites use in Comedies, which still turneth to their own confusion.

Covetousness and wrath in Judges is to be hated  
with

with extreme detestation.

Celestial Justice is a perfect consideration and dutifull acknowledging of God.

Natural Justice is that which all people have in themselves by Nature.

Judicial Justice depends upon Law, made for the commodity of a common-weal.

Justice is a measure which God hath ordained amongst men upon earth, to defend the feeble from the mighty, the truth from falshood, and to root out the wicked from among the good. *Lactan.*

Every man in general loveth Justice, yet they all hate the execution thereof in particular. *Cicero.*

Fortitude without wisdom is but rashness; wisdom without Justice is but craftiness; Justice without temperance is but cruelty; temperance without Fortitude is but savageness.

Equity judgeth with lenity, Laws with extremity.

Hatred, love and covetousness cause Judges oftentimes to forget the truth, and to leave undone the true execution of their charge.

It is better for a man to be made a Judge among his enemies than among his friends: for of his enemies he shall make one his friend, but among his friends he shall make one his enemy.

Justice by the Poets is feigned to be a Virgin, and to have reigned among men in the golden age; who being by them abused forsook the world, and returned to the Kingdom of *Jupiter*.

*Justitia sine prudentia plurimum poterit; sine justitia nihil valebit prudentia.*

*Totius justitiae nulla est capitalior pestis quam illi qui eam, dum maxime fallunt, id agunt ut boni viri videantur.* *Cicero.*

Of Law.

Define *The Law is a singular reason imprinted in nature,*

ture, commanding those things that are to be done, and forbidding the contrary. It is divided into two parts; that is, the Law of Nature, and the Law written. The Law of Nature is a sense of feeling, which every one hath in himself, and in his conscience, whereby he discerneth between good and evil, as much as sufficeth to take from him the cloak of Ignorance, in that he is reprov'd even by his own witness. The Law written is that which is divided into Divinity and Civility: the first teaching Manners, Ceremonies and Judgments; the latter, matters of Policy and Government.

THE vertues of the Law are four; to bear sway, to forbid, to punish, and to suffer.

The Precepts of the Law may be comprehended under these three points; to live honestly, to hurt no man wilfully, and to render every man his due carefully. *Arist.*

Whatsoever is righteous in the Law of man, the same is also righteous in the Law of God. For every Law that by man is made must always be consonant to the Law of God.

The Law is a certain rule proceeding from the mind of God, perswading that which is right, and forbidding that which is wrong.

Evil Judges do most commonly punish the purse, and spare the person.

Judges ought to dispatch with speed, and answer with patience.

Law and wisdom are two laudable things, for the one concerneth Vertue, and the other Good conditions.

The Law was made to no other end, but to bridle such as live without Reason and Law.

A true and faithfull heart standeth more in awe of his superiour, whom he loveth for fear, than of his Prince,

Prince, whom he feareth of love.

An evil custome being for continuance never so ancient, is nought else than the oldness of errour. *Lactantius.*

How many more Taverns, so many more drinkers; the number of Physicians, the increase of diseases; the more account that Justice is made of, the more suits: so the more Law, the more corruption. *Plato.*

The heart, understanding, counsel and soul in a Common-wealth, are the good Laws and Ordinances therein used. *Cicero.*

To restrain punishment is a great errour in government.

It becometh a Law-maker not to be a Law-breaker. *Bias.*

Those Countries must needs perish where the Common Laws be of none effect.

Those Cities in which there are no severe Laws for the punishing of sin, are rather to be counted forests for Monsters, than places habitable for men. *Plato.*

Four things belong to a Judge; to hear courteously, to answer wisely, to consider soberly, and to give judgment without partiality. *Socrates.*

A man ought to love his Prince loyally, to keep his Laws carefully, and to defend his Country valiantly.

Chiefly three are to be obeyed and revered; one God, one King and one Law.

Four Customs are more pleasant to be recounted than profitable to be followed; the liberty of neighbours, the gallantries of women, the goodness of wine, and the mirth and joy at feasts.

Laws are like Spiders Webs, which catch the small Flies, and let the great break through.

The Lawyer that pleads for a mighty man in a wrong matter must either forget the Truth, or forsake his Client's friendship.

The most necessary Law for a Common-wealth is, that the people among themselves live in peace and concord, without strife or dissension. *Cicero.*

Laws do vex the meaner sort of men, but the mighty are able to withstand them.

The Law is a strong and forcible thing, if it get a good Prince to execute it.

The Law that is perfect and good would have no man either condemned or justified, untill his cause be thoroughly heard and understood as it ought.

An evil Law is like the shadow of a Cloud, which vanisheth away so soon as it is seen.

*Quid faciunt leges ubi sola pecunia regnat ?*

*Aut ubi piupertas vincere nulla potest ?*

*Turpe reos emptâ miseris defendere linguâ.*

*Non bene cælestis Judicis arca pater.*

#### Of Counsel.

*Defin.* Counsel is an holy thing : it is the sentence or advice which particularly is given by every man for that purpose assembled : it is the key of certainty, and the end of all doctrine and study.

**T**here is no man so simple but he can give counsel, though there be no need : and there is none so wise of himself, but he will be willing to hear counsel in time of necessity.

It is the chief thing in the world to give good counsel to another man ; and the hardest for a man to follow the same himself.

Take no counsel of a man given wholly to the world, for his advice will be after his own desire. *Pythag.*

Make not an envious man, a drunkard, nor him that is in subjection to a woman, of thy counsel ; for it is impossible for them to keep close thy secrets.

Good counsel may properly be called the beginning and ending of every good work:

It

It is requisite for a man to consult and determine all things with himself, before he ask the counsel or advice of his friend.

He that doeth nothing without good advice, needs not repent him after the deed. *Bias.*

It is better to prefer the stedfast counsel of advised policy, than the rash enterprise of a malapert boldness.

Counsel doeth more harm than good, if the giver thereof be not wise, and he which receiveth it very patient.

Counsel is to be given by the wise, and the remedy by the rich.

In counsels we must be hard to resolve, and constant to perform.

He that useth many counsels is not easily deceived.

In time of necessity a wise man will be glad to hear counsel.

As it is the part of a wise man wisely to consult and give counsel; so it is the duty of a wary man heedfully to conceive, and uprightly to judge. *Guevar.*

It is an easie thing for a man being in perfect health to give counsel to another that is sick; but it is hard for the sick man to follow that counsel. *Becanus.*

The greatest benefit that one friend can doe for another is, in weighty matters to succour him with good counsel.

*Parvi sunt foris arma, nisi est consilium domi.*

*Non viribus, aut velocitatibus, aut celeritate corporum res magnæ geruntur; sed consilio, autoritate, & prudentiâ. Cicero.*

### Of Precepts.

*Defin. Precepts are any Rules, Orders or Methods, which by instruction lead us either to a good conversation, or to a happiness of life, being grounded upon the grace of God and his Word.*

**I**F thou talk, keep measure in thy communication: for if thou be too brief, thou shalt not be well understood; if too long, thou shalt be troublesome to the hearer, and not well born in mind. *Protag.*

Thanks wax old as soon as gifts are had in possession.

He that refuseth to buy counsell good cheap, shall buy repentance dear.

Mock no man in misery, but take heed by him how to avoid the like misfortune.

Begin nothing before thou know how to finish it.

Think that the weakest of thy enemies is stronger than thy self.

Desire not that of another which thou thy self being asked wouldst deny. *Pythag.*

Give no vain or unmeet gifts; as armour to a Woman, books to a Plough-man, or nets to a Student.

If thou bestow a benefit, keep it secret; but if thou receive any, publish it abroad.

Give at the first asking: for that is not freely given which is often craved.

Take in good worth whatsoever happeneth, and upbraid no man with his misfortune.

Labour not to inform him that is without reason, for so shalt thou make him thine enemy.

Be neither hasty, angry, nor wrathfull; for they be the conditions of a fool.

Fear to hazard that for the gain of momentary pleasure, which being once lost, can never be recovered. *August.*

Esteem not a fading content before a perpetual honour.

Apparel thy self with Justice, and cloath thy self with Chastity; so shalt thou be happy, and thy works prosper.

Fear to commit that which thou oughtest to fear.

For

Forget not to give thanks to them that instruct thee in learning ; nor challenge unto thy self the praise of other mens inventions.

Attempt not two things at once, for the one will hinder the other.

Be not slack to recompence them who have done thee good.

Be rather too much forward, than too much negligent.

Let thy love hang on thy heart's bottom, not on thy tongue's brim.

Be not superfluous in words ; for they do greatly deface the authority of the person.

Let Vertue be thy life, Valour thy love, Honour thy fame, and Heaven thy felicity.

Be not led away with every new opinion, for it is the onely way to bring to errour.

Let not thy Liberality exceed thy Ability.

Let not the eye go beyond the ear, nor the tongue so far as the feet. *Plato.*

Chuse rather to live solitary, than in the company of a wicked woman.

Beware of pride in prosperity, for it will make thee impatient in the time of adversity.

Neither suffer thine hands to work, thy tongue to speak, nor thine ears to hear that which is filthy and evil. *Hermes.*

Be not secure, lest want of care procure thy calamity ; nor be too carefull, lest penlive thoughts oppress thee with misery.

Speak no more to a stranger in private than thou wouldst have publickly known.

Hazard not thy hap on another's chance.

Be always one to thy friend, as well in adversity as prosperity.

Echold thy self in a Looking-glass : and if thou appear

pear beautifull, doe such things as become thy beauty ; but if thou seem foul, then perform with good manners the beauty that thy face lacketh. *Socrates.*

Chuse thy wife rather for her wit and modesty, than for her wealth and beauty.

Keep secretly thy mishap, lest thy enemy wax joyfull thereat.

Keep whatsoever thy friend committeth unto thee as carefully as thou wouldst thy own.

If thy parents grow poor, supply their want with thy wealth; if froward with age, bear patiently with their imperfections.

Honour them that have deserved honour.

Live and hope, as if thou shouldst die immediately.

Never praise any unworthy person because he hath worldly wealth.

Tell no man afore-hand what thou intendest ; for if thou speed not in thy purpose, thou shalt be mocked. *Socrates.*

Never wish for those things that cannot be attained.

Rather chuse to purchase by perswasion, than to enjoy by violence.

Strive not in words with thy parents, although thou tell the truth.

Haunt not too much thy friend's house, for fear he wax weary of thy often coming : neither be too long absent, for that ingendreth suspicion of thy true friendship.

Flie from the filthy pleasures of the flesh as thou wouldst flie from the sting of a Serpent.

Give to a good man, and he will requite it : but if thou give to an evil man, he will ask more. *Anaxag.*

Receive not the gifts that an evil-minded man doth profer unto thee.

If thou intend to doe any good, defer it not till the next day ; for thou knowest not what chance may happen.

happen the same night to prevent thee. *Olav Mag.*

Give not thy self to pleasure and ease : for if thou use thy self thereunto, thou shalt not be able to sustain the adversity which may afterwards happen.

To a man full of questions make no answer at all. *Plato.*

Take good heed at the beginning to what thou grantest ; for after one inconvenience another followeth.

If thou doubt in any thing , ask counsel of wise men ; and be not angry, although they reprove thee.

Live with thine underlings as thou wouldst thy betters should live with thee ; and doe to all men as thou wouldst be done unto.

Boast not of thy good deeds, lest thy evil deeds be also laid to thy charge.

Perform thy promise as justly as thou wouldst pay thy debts : for a man ought to be more faithfull than his oath. *Aurel.*

If thou doe good to an ill-disposed person, it shall happen to thee as it doth to those who feed other mens dogs, which bark as well at their feeder as at any other stranger.

Never spread thy table to Tale-bearers and Flatterers ; nor listen with thine ears to murmuring people. *Bis.*

Be not like the Boulter , which casteth out the flowr, and keepeth the bran.

*Si vis ab omnibus cognosci, da operam ut à nemine cognoscaris.*

*Nulli te facias nimis socialem :*

*Gaud.bis minùs, & minùs dolebis.*

Of Consideration.

Defin. Consideration or judgment is that which properly ought to be in every Magistrate observing the renour of the Law : it is the extinguisher of controversies,

sies, and bringer forth of happy counsels and agreements.

**C**onsideration is the enemy to untimely attempts.  
*Solon.*

There is no Needle's point so small, but it hath its compass: neither is there any Hair so slender, but it hath its shadow.

He is not to be accounted rich who is never satisfied; nor happy, whose stedfast mind in quiet possession of vertue is not established.

The consideration of pleasures past greatly augments the pain present.

No man doth so much rejoice at his prosperity present, as he that calleth to mind his miseries past. *Chilo.*

It is a benefit to deny such things as will hurt him that asketh them.

The pardon may well be granted, where he that hath offended is ashamed of his fault.

Wise men will always consider what they ought to doe, before they conclude any thing.

In any affairs whatsoever, there is no greater danger, or else no greater safety, than soundly to consider into whose hands men commit their cause. *Fustin.*

We must think with consideration, consider with acknowledging, acknowledge with admiration, admire with love, and love with joy in the midst of woe. *S. P. S.*

Not so hard is the invention in getting, as the disposition in keeping when it is gotten. *Ovid.*

Men lose many things, not because they cannot attain them, but because they dare not attempt them. *Pythag.*

As a vessel savoureth always of the same liquor wherewith it was first seasoned: so the mind retaineth those qualities in age wherein it was trained up in youth. *Horace.*

Con.

Consideration is the root of all noble things; for by her we do attain to the end of all our hopes.

True consideration is the Tutor both to action and speaking.

The haters of consideration never prosper in their actions.

Consideration is an honour to the meanest, and improvidence a shame in a Prince.

Good consideration ought to be had before we give credit: for fair tongues oftentimes work great mischief.

Circumspect heed in War is the cause of scaping many dangers in peace.

The causes bringing circumspection are fear, care, necessity and affliction.

Fear afflicteth, care compelleth, necessity bindeth, affliction woundeth.

Be circumspect to shew a good countenance to all, yet enter not into familiarity with any, but onely such whose conversation is honest, and whose truth by trial is made trusty. *Archim.*

Sudden trust brings sudden repentance.

*Qui sua metitur pondera, ferre potest.*

*—Versato diu quid ferre recusant,*

*Quidque valent humeri.* Horace.

#### Of Office.

*Defin. Office or Duty is the knowledge of man concerning his own nature, and the contemplation of Divine nature, and a labour to benefit our selves and all other men: it is also taken for authority to rule.*

**M**An's life may not be destitute of office, because in it honesty consisteth.

Office is the end whereat vertue aimeth, and chiefly when we observe things comely.

The first office of duty is to acknowledge the Divinity.

Office

Office is strengthened by zeal, and zeal makes opinion invincible.

We must fear a dissembling Officer, because he delights in a tyrannous office.

The office of a wise man prefers ever consideration before conclusion.

In doing nothing but what we ought, we deserve no greater reward than what we bear about us. *Chryf.*

To know evil is an office of profit, but to doe evil is a sin of indignity.

Upon the Anvil of upbraiding is forged the office of unthankfulness.

It is an office of pity, to give a speedy death to a miserable and condemned creature. *Bias.*

Love, Sufficiency and Exercise, are the three beauties which adorn Officers.

Old men well experienced in Laws and Customs, ought chiefly to be chosen Officers.

It is not meet that man should bear any authority which with his money seeketh to buy another man's office.

The buyers of offices sell by retail as dear as they can that which they buy in gross.

No point of Philosophy is more excellent than Office in publick affairs, if Officers do practise that which Philosophers teach.

Where offices are vendible, there the best-monied ignorants bear the greatest rule.

They which sell offices, sell the most sacred things in the world; even Justice it self, the Commonwealth, Subjects, and the Laws.

He is onely fit to rule and bear office who comes to it by constraint and against his will.

The office of a Monarch is continually to look upon the Law of God, to engrave it in his soul, and to meditate upon his Word.

Officers.

Officers must rule by good Laws and good Examples; judge by Providence, Wisdom and Justice; and defend by Prowess, Care and Vigilance. *Agessil.*

*Pericula, labores, dolores, etiam optimus quisque suscipere mavult, quam deferere ullam officii partem. Cicero.*

*Sigismundus Romanorum Imperator dicere solitus est, Nullâ nobis militiâ opus esset, si suas quique civitates Praetores ceterique Magistratus moderatè justèque gubernarent.*

Of Ancestours.

*Defin. Ancestours are our forefathers, the reputed first beginners of our names and dignities; from whom we challenge a lineal descent of Honour, proving our selves of their self-substance.*

**T**Rue Nobility descending from Ancestry proves base, if present life continue not the dignity. *Ofor.*

What can the vertue of our Ancestry profit us, if we do not imitate them in their godly actions?

Great merits ask great rewards, and great Ancestours vertuous issues.

As it is more common to revenge than to reward; so it is easier to be born great than to continue great.

*Stobæus.*

It is miserable to persue the change which gains nothing but sorrow and the blot of Ancestry.

The thing possessest is not the thing it seems: and though we be great by our Ancestours, yet we forget our Ancestours. *Suer.*

The shifting of Chambers changeth not the disease; and the exchange of Names exchangeth not Nature and Ancestry.

Ambition, which chiefly comes from Ancestours, being got to the top of his desires, cuts off the mean by which he did climb.

From our Ancestours come our names, but from our Vertues our report.

Mercenary faith is discontented with every occasion,  
and

and new start-up glory with an old fame.

When greatness cannot bear it self either with Vertue or Ancestry, it overthrowes it self onely with the weight of it self.

Many troubled in conscience for disgracing their names with rash acts, in cold blood repent their dishonours.

The base issue of ignoble Ancestry will lose their troths to save their lives.

Might will make his Ancestours whom he pleaseth.

The event of things is closed up in darkness; and though we know what our Ancestours were, we know not what we shall be.

The longer we delay the shew of vertue, the stronger we make presumptions that we are guilty of base beginnings:

The more a man toils in his mind, the more he is defiled: and the more a man boasts of evil Ancestours, the more he is dismayed.

*Stemmata quid faciunt? quid prodest (Pontice) longo*

*Sanguine censei, pictosque ostendere vultus*

*Majorum, & stantes in curribus Æmilianos? Juv.*

*—Gentis, & proavos, & quæ non fecimus ipsi,*

*Vix ea nostra voco. Ovid.*

### Of War.

Defin. War is of two sorts, Civil and Foreign, Civil War is the overthrow of all Estates and Monarchies, and the seed of all kinds of evil in them, even of those that are most execrable; it begetteth want of reverence towards God, disobedience to Magistrates, corruption of Manners, change of Laws, contempt of Justice, and base estimation of Learning and Science. Foreign War is that which Plato calleth a more gentle contention; and is then onely most lawfull, when it is for true Religion, or to procure the continuance of peace.

There

**T**Here is nothing more unconstant than War, did not patience make it stable, and true hope successful.

War for excellency (as that between *Euripides* and *Xenocles*) is pleasing in the sight of all men.

Than War there is nothing more necessary : for the breach of Friendship by dissension strengtheneth the powers of Love in her new conjunction.

War is most lawfull when it is warranted by the Word, either to defend a man's own right, or to repulse the enemies of God. *Lactan.*

Diversity of Religion is the ground of Civil War in shew, but it is Ambition in effect.

War ought to be deliberately begun, but speedily ended.

Affairs of War must be deliberated on by many, but concluded on by a few.

The effects of War are covetous desires, the fall of justice, force and violence. *Epiſt.*

War was onely ordained to make men live in peace.

In the sack of a Town have an especial care to preserve the honour of Ladies and Maids from the violence of unruly Souldiers.

Have an especial care to whom you commit the Government of an Army, Town, or Fort : for love doeth much, but money doeth more.

Entring into thy Enemy's Camp, let all things of use and baggage follow thee at thy back : but thine enemy coming upon thee, let the same be brought into the middle of the Army.

Where thou mayst conquer with money, never use arms ; and rather chuse to overcome thine enemies by policy than fight.

In places of danger, and in troublesome times, ever double the number of thy Sentinells.

Neces.

Necessity makes War to be just. *Bias.*

*Nulla salus bello, pacem re poscimus omnes.*

*Incerti sunt exitus pugnarum, Marsque est communis, qui saepe spoliantem jam & exultantem everit & percussit ab abjecto. Cicero.*

### Of Generals in War.

*Defin. Generals are the Heads and Leaders of Armies; and they ought to be great, magnanimous and constant in all their doings, free from the defects of rashness and cowardise.*

**T**HE Tent of the General is the pure river running through the Army, by whose soundness all the Souldiers are preserved and made stout: but if he be impure or corrupted, the whole Host is infected.

Unless wise and valiant men be chosen Generals, the old Chaos will return, and vertue die at the feet of confusion.

He that will be a commander in Armies, first let him be commanded in the same; for an ambitious Souldier will never make a temperate conductour.

A wise General must not onely forecast to prevent such evils as he hears of, but also be circumspect to foresee such ills as may happen beyond expectation. *Demost.*

A General, after the battel ended, must have a circumspect care how he praiseth one Captain more than another.

A General ought not to bring all his forces to battel at once, unless it be upon great advantage. *Olaus.*

It is very needfull for a General to know the humour and disposition of his adversarie's General whom he fighteth against.

The Oration of a General gives courage to Cowards and base minded Souldiers. *Vegetius.*

A covetous General purchaseth to himself more hate than love.

A Ge-

A General must not be ignorant of such things as are necessary in a journey.

Captains must be valiant, as despising death, confident, as not wonted to be overcome; yet doubtfull by their present feeling, and respectfull by that they see already.

A Captain's feet ought to be steddily, his hands diligent, his eyes watchfull, and his heart resolute.

It is requisite for a General to know all advantages of the place where the Battel should be fought.

It proveth oft the ruine of an Army, when the General is careless, and maketh no account of his enemies proceedings.

It is dangerous for the person of the General to follow his flying enemy.

It behoveth that the General be always lodged in the midst of the Camp.

A General or Captain in danger ought to change his habit or retire. *Ferdin.*

The death of a General, or his being in danger, must be dissembled, for fear it procure the loss of the battel.

A good General should ever be like a good Shepherd, looking into the wants of his Souldiers, and providing all things necessary to comfort them. *Basil.*

Let a General give to honour a renowned burial, in how mean a person soever it did inhabit; for honour after death encourageth as much as wealth in life. *Vegetius.*

If thou beest a Commander in Armies, despise not the poor; for honour's birth issueth from the womb of desert.

The whole scope of a General's thoughts should be to win glory and amplify renown; loathing to be a plague or scourge of affliction; seeking by Conquest to erect, not by Victory to confound. *Cæsar.*

The Trophy of a General is his own conscience,  
and

and his Valour is his Tomb's treasury.

Commanders in Arms should not be chosen for their age or riches, but for their wisdom and valour.

A General or chief Governour must be wise to command, liberal to reward, and valiant to defend.

There are eight conditions that a General ought to have; to avoid unjust wrongs, to correct blasphemers, to succour innocents, to chastise quarrellers, to pay his souldiers, to defend his people, to provide things necessary, and to observe faith with enemies.

*Ducis in consilio posita est virtus militum.*

*Optimus ille dux, qui novit vincere, & victoriâ uti.*

### Of Policy.

**Defin.** Policy is a word derived of the Greek word *Politeia*, which is a Regiment of a City or Common-wealth; and that which the Grecians call Political Government, the Latins call the Government of a Common-wealth, or of a Civil Society. This word Policy hath been taken among the Ancients sometimes for a Burgeſſ, which is the enjoying of the Rights and Privileges of a Town; sometimes for the order and manner of life used by some political person; and sometimes the order and estate whereby one or many Towns are governed, and politick affairs are managed and administered.

**P**olicy is a necessary friend to Prowesse.

That War cannot be prosperous where enemies abound, and money waxeth scant.

No man ought to give that treasure to any one in particular which is kept for the preservation of all.

It is greater commendation to obtain honour by policy and wisdom, than to have it by descent.

That Country may above all other be counted happy, where every man enjoyeth his own labour, and no man liveth by the sweat of another body.

Of

Of right that Common-wealth ought to be destroyed, which of all other hath been counted the flower of vertue, and after becometh the filthy sink of vice.

There can be no greater danger to a Common-wealth; nor no like slander to a Prince, as to commit the charge of men to him in the field, which will be first ready to command, and last ready to fight.

What Power and Policy cannot compass, Gold both commands and conquers. *Aristippus.*

He that getteth by conquest doeth much; but he that can well keep that which he hath gotten doeth more.

Money and Souldiers are the strength and sinews of War. *Agésil.*

It is better to prevent an inconvenience by breaking an oath, than to suffer injury by observing of promise.

Warlike feats are better learned in the fields of *Africk*, than in the beautifull Schools of *Greece*.

It is better to have men wanting money, than money wanting men. *Themist.*

The authority of a Common-wealth is impaired when the buildings be ruined.

In proof of Conquest men ought to profit themselves as much by policy as by power.

There are no Common-weals more loose than those where the common people have most liberty. *Cicero.*

A Policy is soon destroyed by the pride men have in commanding, and liberty in sinning.

In Common-weals such should be more honoured who in time of peace maintain the State in tranquillity, and in the fury of war defend it by their labour and magnanimity. *Plato.*

A Monarch is best in a well governed State.

A certain man urging the popular estate to *Lycurgus*, was thus answered by him; first ordain thou such  
a Go-

a Government in thine own Common-weal.

Because many cannot fitly govern, therefore it is most necessary that one should be made Sovereign.  
*Homer.*

The Oracle of *Apollo* at *Delphos* being demanded the reason why *Jupiter* should be the chief of Gods, sith *Mars* was the best Souldier, made this answer; *Mars* is valiant, but *Jupiter* is wise: concluding by this answer, that policy is of more force to subdue than valour.

One *Nestor* is more to be esteemed than ten such as *Ajax*.

Strength, wanting wit and policy to rule, overthroweth it self. *Horace.*

*Publica res ad privatum commodum trahi potest, dummodo status publicus non laedatur. Cicero.*

*Diu apparandum est bellum, ut vincas celerius.*

### Of Courage.

Defin. *Courage is a fiery humour of the Spirits kindling the mind with forwardness in attempts, and bearing the body through danger and the hardest adventures.*

**C**ourage and Courtesie are the two principal points which adorn a Captain.

Courage consisteth not in hazarding without fear, but in being resolutely-minded in a just cause. *Plut.*

The talk of a Souldier ought to hang at the point of his Sword.

The want of courage in Commanders breeds neglect and contempt among Souldiers.

Faint-hearted Cowards are never permitted to put in plea at the Bar of Love.

Courage conquers his enemy before the field be fought.

Fortitude is a knowledge instructing a man how with commendation to adventure dangerous and fear-  
full

full things, and in taking them in hand to be nothing terrified. *Socrat.*

The courage of a man is seen in the resolution of his death.

Fortitude is the fairest blossom that springs from a noble mind.

Fortitude is the mean between fear and boldness.

There is not any thing hard to be accomplished by him that with courage enterpriseth it. *Cicero.*

Courage begun with deliberate constancy, and continued without change, doth seldom fail.

It cannot be accounted courageous and true victory that bringeth not with it some clemency. *Bias.*

To conquer is natural ; to pity, heavenly.

It is more courage to die free, than to live captive. *Leofth.*

*Bias* holding wars with *Iphicrates* King of *Athens*, falling into the hands of his enemies, and his souldiers fearfully asking what they should doe ; he answered, Make report to those that are alive, that I die with courage fighting ; and I will say to the dead, that you scape cowardly flying.

Courage adventureth on danger, conquereth by perseverance, and endeth with honour.

There is nothing that maketh a man of more fortitude, or sooner great and mighty, than the trial of a perverse fortune ; nor any thing that breedeth more stability of faith and patience, than the exercise of adversities.

Heat is the instrument, anger the whetstone of fortitude.

Courage contemneth all perils, despiseth calamities, and conquers death.

Courage depending on mediocrity hath audaciousness for one, and fear for his other extreme.

As fortitude suffereth not the mind to be dejected  
by

by any evils ; so temperance suffereth it not to be drawn from honesty by any allurements.

Courage is the Champion of Justice, and never ought to contend but in righteous actions. *Epist.*

Thunder terrifieth children, and threatnings fear fools ; but nothing dismayeth a man of courage and resolution.

Courage is a wise man's coat, and cowardise a fool's cognizance.

— *Ignavum est, peritura parcere vita.*

*Quemcunque magnanimum videris, miserum neges.*

#### Of Fame.

*Defin. Fame is but an echo, and an idle humour of report, which running from ear to ear, conveyeth through the world the tidings of truth and falshood.*

**T**Here is no sweeter friend than Fame, nor worse enemy than report.

It is a part of good fortune to be well reported of, and to have a good name. *Plor.*

It is no small pleasure to have a good name, and yet it is more frail than any glass. *Erasmus.*

A good life is the readiest way to a good name.

Desire to be famous, but first be carefull to purchase fame with credit.

There is no kind of mishap more infamous than for a man to lose his good name, and to be ill reported of amongst all men for his bad dealing.

As the shadow doth follow the body, so good deeds accompany fame. *Cicero.*

Fame is the speedy Herald to bear news.

Fame riseth up like a bubble, continueth like a shadow, and dies in the bosome of time.

Nothing is more famous in a Prince than the love of his Subjects, nor any thing more famous in Subjects than obedience.

Fame

Fame is like the turning wheel, that never stayeth ; like the burning flame, that quickly quencheth ; like the Summer fruit, that soon withereth.

A good report shineth most clearly in the deepest darkness.

If thou desire to be well spoken of, then learn to speak well of others ; and when thou learneſt to ſpeak well, then learn likewise to doe well : ſo ſhalt thou be ſure to get a worthy name.

Our good name ought to be more dear unto us than our life.

Beauty conquers the heart, gold conquers beauty : but fame ſubdues and goes beyond them both.

To fly from Fame or Deſtiny is of all things moſt impoſſible.

Keep the fame thou haſt honeſtly gotten, for it is a jewel ineſtimable.

A rumour raiſed of nothing ſoon vaniſheth, and the end of it is nothing elſe but to make the innocent of him who is ſlandred to be more admired. *Eraſmus.*

*Honestus rumor alterum eſt patrimonium.*

*Actum præclare cum iis eſt quorum virtus nec oblivione eorum qui ſunt, nec reticentiâ poſteriorum ſepulta eſſe poterit. Cicero.*

### Of Rage.

*Defin. Rage is a ſhort fury, the inflammation of the bloud, and alteration of the heart : it is a deſire of revenge or regardless care of friends, an enemy of all reaſon, and as uneaſie to be guided by another as a furious Tyrant.*

**R**Age or anger, if it be but a ſmall time deferred, the force thereof will be greatly aſſwaged ; but if it be ſuffered to continue, it increaſeth more and more in miſchief, untill by revenge it be fully ſatiſfied.

Whiſt Rage hath run his courſe, forbear to ſpeak ;

for many men in their anger will give no ear to reason.

Anger is the first entrance to unseemly wrath. *Pythag.*

Wrath proceedeth from the feebleness of courage, and lack of discretion.

Women are sooner angry than men, the sick sooner than the healthy, and old men sooner than young men. *Hermes.*

The irefull man is more misgoverned than he whom loathsome drunkenness detains.

The raging perturbations of the mind do punish reason, and blind the sight of wisdom. *Anax.*

What ragingly and rashly is begun, doth challenge shame before it be half done.

Grief never leaves a wrathfull man weaponless.

Anger is soon buried in a wise man's breast.

Anger and Power meeting together in one man, are of more force than any thunderbolt.

Flee from the furious in his wrath; and trust not to the fair tongue of thine enemy.

He overcometh a stout enemy that overcometh his own anger. *Chilo.*

What in private persons is termed Choler, in great men is called Fury and Cruelty.

Anger springeth from injury done unto us; but hatred oftentimes is conceived of no occasion. *Arist.*

Wrath and Revenge take from man the mercy of God, and destroy and quench the grace that God had given him.

He best keepeth himself from anger that always doth remember that God looketh upon him. *Plato.*

As fire, being kindled but with a small spark, worketh oft-times great hurt and damage, because the fierceness thereof was not at the first abated: so anger, being harboured in the heart, breaketh forth oft-times into much cruelty.

The angry man meditating upon mischief, thinketh that he hath good counsel in hand.

Wrath is a desire to be revenged, seeking a time or opportunity for the same. *Last.*

As disordinate anger is a fault, so is sometimes the want of a moderate choler, or rather hatred of vice.

Anger is the sinew of the soul, for that it serveth to increase valour, being moderate and temperate. *Plato.*

Anger makes a man to differ from himself.

There is no false counsel to be taken from the mouth of an angry man. *Anax.*

Anger is like unto a cloud, that maketh every thing seem bigger than it is

Rash judgment maketh haste to repentance.

Anger consisteth in habit and disposition; but wrath in deed and effect.

Like as green wood, which is long in kindling, continueth longer hot than the dry, if it hath once taken fire: so commonly it falleth out, that the man seldom moved to anger is more hard to be pacified in his anger than he that is quickly vexed.

If thou have not so much power as to refrain thine anger, yet dissemble it, and keep it secret; and so by little and little thou mayst haply forget it.

Wrath and rigour lead shame in a lease. *Isocrat.*

In correction be not angry: for he that punisheth in his rage, shall never keep that mean which is between too much and too little.

Hasty and froward speeches beget anger, anger being kindled begetteth wrath, wrath seeketh greedily after revenge, revenge is never satisfied but in bloodshedding.

As he that loveth quietness sleepeth secure; so he that delights in strife and anger passeth his days in great danger.

It is good for a man to abstain from anger, if not for wisdom's sake, yet for his own bodily health's sake.

He that is much subject to wrath, and hunteth after revenge, quencheth the grace that God hath given him, and commits through rage and fury more horrible offences than can afterwards be reformed.

*Qualibet iratis ipse dat arma dolor.*

*Ira feras mentes obsidet, erudititas præterlabitur.*

### Of Cruelty.

**Defin.** *Cruelty is commonly taken for every extreme wrong : it is the Rigorous effect of an evil-disposed will, and the fruit which is reapt from injustice.*

**C**Ruelty hath his curses from above ; but courtesy is graced with the title of commendation.

Where lenity cannot reclaim, there severity must correct.

It is as great cruelty to spare all as to spare none.

Tyrants use trial by arms ; but the just refer their causes to the arbitrement of the Laws.

To pardon many for the offence of one, is an office of Christianity ; but to punish many for the fault of one appertaineth properly to Tyrants.

He that accustoms himself to sorrow, acquainteth himself with cruelty. *Plato.*

It is amongst evils the greatest evil, and in Tyrants the greatest tyranny, that they of themselves will not live according to Reason and Justice, neither will they consent that Malefactors should receive punishment.

It is more profit for a Prince that is a Tyrant, that his Common-wealth be rich, and his Palace poor, than the Common-wealth to be poor, and his own Palace rich.

He never serveth gratefully who by violence is subject to another.

The

The woman that holdeth in her eye most cruelty, hath often in her heart most dishonesty

The Captain that is bloody-minded and full of revenge is either slain by his enemies, or sold by his souldiers.

Causeless cruelty never scapes long without revenge.

With the irefull we must not be importunate to crave pardon, but to desire that revenge may be deferred.

Tyranny, amongst many other evils, is most wretched in this, that his friends dare not counsel him.

He that shews himself cruel towards his servants, doth manifestly declare that his will is good to punish others also, but he wanteth authority.

Private cruelty doth much hurt, but a Prince's anger is an open War.

Victory should not thirst after blood, nor the gain of conquest induce a man to cruelty. *Scpho.*

A cruel Prince over a rebellious Nation, is a great vertue warring with a world of wickedness.

*Nulla vobis cum tyrannis est societas, sed summa distractio; neque est contra naturam spoliare eum quem honestum est necare.*

### Of Fear.

Defin. Fear is twofold, good and evil. Good fear is that which is grounded upon a good discourse of reason and judgment, standing in awe of blame, reproach and dishonour, more than death or grief. Evil fear is destitute of reason, it is that which we call Cowardliness and Pusillanimity, always attended on with two perturbations of the soul, Fear and Sadness. It is also the defect of the vertue of Fortitude.

**T**HE fear and reverence of one God is more worth than the strength of all men.

No man can be just without the fear and reverence of the Lord.

Fear dependeth upon love, and without love it is soon had in contempt.

If thou be ignorant what sin is, or knowest not vertue, by the fear and love of God thou mayst quickly understand them both. *Socrates.*

He that feareth God truly, serveth him faithfully, loveth him intirely, prayeth unto him devoutly, and distributeth unto the poor liberally.

Wicked men, wanting the fear of God, are haunted of evil to their own overthrow and destruction. *Boetius.*

It is the property of a Servant to fear his Master with hatred; but a Son feareth his Father for love. *Amo.*

Neither strength nor bigness are of value in a fearful body.

They that desire to be feared, needs must they dread them of whom they be feared.

Fear is the companion of a guilty conscience.

A Master that feareth his Servant is more servile than the Servant himself.

It is a deadly fear to live in continual danger of death.

It is a mere folly for a man to fear that which he cannot shun.

It is a natural thing in all men to leave their lives with sorrow, and to take their death with fear.

To demand how many, and not where the enemies be, is a sign of a cowardly fear.

Fear followeth hope; wherefore if thou wilt not fear, hope not. *Æsculap.*

It many times happens, that the parties not willing to joyn in love, do consent and agree together in fear.

It is far better to fear thy choice, than to rue thy unhappy chance.

He

He that feareth every tempest is not fit to be a traveller.

The sword dispatcheth quickly, but fear tormenteth continually.

Fear standeth at the gates of the ears, and putteth back all perswasions. *Plato.*

The more a man fears, the sooner he shall be hurt.

Too much fear opens the door to desperation.

He that through his cruelty is much feared of other men, walketh in small assurance of his own life.

The fear of death to a wicked person is of greater force to trouble than the stroke it self.

A fearfull man never thinks so well of any man's opinion as he doth of his own conceit; and yet he will be ready to ask counsel upon every trifling cause.

It is a lamentable thing to be old with fear when a man is but young in years.

It becometh not a Commander in Arms to be a man of a fearfull disposition. *Olaus.*

The law of fear was melted in the mould of the love of Christ. *August.*

It is the property of a wise man, with a quiet mind patiently to bear all things, never dreading more than he needs in adversity, nor fearing things not to be feared in time of prosperity: but those things which he hath, he honestly enjoyeth; those things which he possesseth not, he doth not greatly covet.

It becometh a wise man to be heedfull, but not to be fearfull; for base fear bringeth double danger. *Vegetius.*

It is requisite for all men to know God, and to live in his fear. But such as worship God for fear lest any harm should happen unto them, are like them that hate Tyrants in their heart, and yet study to please them, because they would in quiet keep that they possess. /

——— *Multos in summa pericula misit  
Venturi timor ipse mali : fortissimus ille est,  
Qui promptius metuenda pati, si comminus insient,  
Et differre potest.* ———

——— *Nos maximus omnia cogit,  
Quæ possunt fieri, facta putare, timor.*

### Of Famine.

**Defin.** Famine is a vehement hungry desire of eating, as thirst is of drinking, which (as Galen saith in the third Book of Natural Faculties) filleth and choaketh the stomach with evil and noisome humours, and dissolveth and destroyeth the strength thereof: it begetteth loathsomeness, and filleth all the body full of outrageous and filthy diseases.

**B**arren Scythia is Famine's Country, and the place of her abode the steril and fruitless top of mount Caucasus.

Famine and dearth do thus differ. Dearth is that, when all those things that belong to the life of man, for example, meat, drink, apparel, lodging, and other things, are rated at a high-price.

Famine is, when all these necessities before named are not to be got for money, though there be store of money.

God is the efficient cause of Famine, and sins the impulsive or forcing causes, which the holy Scripture setteth down to be these; Atheism, Idolatry, Contempt of God's Word, private Gain, Perjury and Oppression, Covetousness, Cruelty, Pride, Drunkenness and Surfeiting, and neglect of Tithe-paying.

After Famine cometh the Pestilence.

In the time of Famine, Mice, Dogs, Horses, Asses, Chaff, Pelts, Hides, Saw-dust, have been used for good sustenance, and at the last Man's flesh; yea, that.

that which is not to be spoken without trembling, the Mothers have been constrained (through hunger) to eat their own children. *Josepb.*

Whenas *Hannibal* besieged *Caslinum*, a City in Italy; in the City, by reason of extreme scarcity, a Mouſe was ſold for two hundred pieces of money, and yet he that ſold it died for hunger, and the buyer lived. *Plin.*

Fate forbiddeth Famine to abide where Plenty dwelleth.

Famine is like to the eating and devouring Ulcer, called the *Eſthiomenus*, called of the Courtiers (who commonly more than others are ſubject thereunto) the Wolf, which ulcerateth the ſkin, and eateth the fleſh to the very bones.

Famine is more intolerable than the Peſtilence or the Sword: therefore when God gave *David* his choice of theſe three evils, he choſe the Peſtilence, as the eaſieſt to be endured.

*Darius*, when in flight he had drunk puddle-water, polluted with dead carcaſſes, ſaid, that he never drank any thing more pleaſant: the reaſon was, becauſe he always before uſed to drink ere he was a-thirſt. *Curtius.*

*Artaxerxes*, whenas in a certain flight he had nothing to feed on but dry Figs and brown Bread, Good God, quoth he, what pleaſant food have I never taſted of till now!

*Cibi condimentum eſt fames; potioniſ, ſitiſ.*

--- *Neque enim Cereremque famemque*

*Fata coire ſiunt.* *Ovid.*

Of Ruine.

*Deſin.* Ruine is the overthrow or utter ſubverſion of all manner of eſtates, making glorious things inglorious, and bringing well-ordered ſhapes into a chaos of old deformity.

**W**hen Law-breakers are restored, and judgment cancelled, then every one knoweth that his ruine is at hand, without any hope of safety.

Souldiers get fame by ruine, honour by scars, and praise by clemency.

Over the greatest beauty hangs the greatest ruine.

A little water cannot quench a great fire, nor a little hope ease a great misery.

The best deserts are commonly ruined by base neglects and ill rewarding.

He that hath not tasted misfortune, hath tasted no fortune.

He that sees another man's ruine must fear his own misery.

He that hath but one eye must fear to lose it; and he that hath but one vertue must die ere he ruine it.

When the heart is environed with oppression, then the ears are shut up from hearing of good counsel.

The ruines of time are the monuments of mortality.

Ruine is a friend to solitariness, a foe to company, and heir to desperation.

The greatest ruine of the body is nothing to the least ruine of the soul.

Ruined hearts live with tears in their eyes, and die with mirth in their looks.

Security puts away ruine, and fear hinders gladness.

He that will be reputed valiant must let neither chance nor grief dismay him.

The study of wisdom is the readiest ruine of grief and vexation.

Many friends assuage many misfortunes.

Counsel in trouble gives small comfort when help is past remedy.

It is good for a man in the midst of prosperity to fear a ruine, and in the midst of adversity to hope for better successings.

Of all creatures man is the most apt to fall, because being weakest he undertakes the greatest actions.

Prosperity is more hurtfull than adversity, in that the one may be more easily born than the other forgotten.

*Omnia sunt hominum tenui pendencia filo ;*

*Et subito casu, quæ valuere ruunt.*

*Suis & ipsa Roma viribus ruit.* Horace.

### Of Fortune.

Defin. *Fortune is nothing else but a feigned device of man's spirit, and a mere imagination without truth.*

**E**Xterior actions are tied to the wings of Fortune. *Plato.*

No man is so perfectly grounded in any degree of estate, but that he may be made subject to chance and alteration of life.

To a man whom fortune doth not favour, diligence can little avail. *Marc. Aurel.*

Fortune hath no power over discretion. *Solon.*

To him that is fortunate every Land is his Country.

There is no greater check to the pride of Fortune, than with a resolute courage to pass over her crosses without care. *S. T. M.*

Fortune flies, and if she touch Poverty, it is with her heel ; rather disdaining their want with a frown, than envying their wealth with disparagement.

Fortune is so variable, that she never stayeth her wheel, nor ever ceaseth to be turning of the same. *Soc.*

Fortune sheweth her greatness, when such as be of small value are advanced to the possession of mighty things.

The gifts of Fortune are transitory, tied to no time ; but the gifts of Nature are permanent, and endure always.

Smallly advantageth it that the mind be generous,  
and.

And the body warlike, if he that taketh arms be unfortunate; for the hour of happy fortune is more worth than all the policies of war.

Every man is the workman of his own fortune, and fashioneth her according to his manners *Socrat.*

Fortune is the onely rebellious handmaid against vertue. *Plut.*

Fortune did never shew her self noble, but unto a mind that was generous and noble.

Fortune is constant in nothing but inconstancy. *Aurel.*

Fortune is like *Janus*, double-faced; as well full of smiles to comfort, as of frowns to discourage.

Fortune ever favours them that are most valiant; and things the more hard, the more haughty. *Cicero.*

The changes of Fortune and end of life are always uncertain. *Pacuvius.*

Fortune in no worldly things is more uncertain than in war. *Olus.*

A valiant man never loseth his reputation, because Fortune faileth him, but because courage dieth in him.

No man is unhappy but he that esteems himself unhappy by the base reputation of his courage.

There can be no man more unhappy than he to whom adversity never happened. *Stobæus.*

To be humble in the height of Fortune, stays the deceit of her wheel in turning.

By the excessive gain of wealthy men Fortune was first made a Goddess.

Thou shalt sooner find good Fortune, than keep it.

Fortune is unconstant, and will quickly require again what she hath before bestowed upon thee.

*Thales.*

Fortune is not fully pacified when she hath once revenged.

That is not thine own which Fortune hath given thee. *Socrat.*

Thou

Thou provokest Fortune to anger, when thou sayest thou art happy.

Fortune is to great men deceitfull, to good men unstable, and to all that are high, unsure.

A happy man shall have more Cosins and Kinsfolks than ever he had friends either by his Father or Mother's side. *Thales.*

When Fortune cometh suddenly with some present delight and pleasure, it is a token that by her flattering us she hath made ready her snares to catch us. *Aur.*

Through idleness, negligence, and too much trust in Fortune, not onely men, but Cities and Kingdoms, have been utterly lost and destroyed.

Fortune delighteth not so much to keep under the vanquished, as to bridle and check the Victors.

Fortune is as brittle as the glass, and when she shineth, then she is broken in pieces.

In great perils it is better that men submit themselves unto reason, than recommend themselves to Fortune.

Fortune is exceeding slippery, and cannot be held of any man against her own will.

Fortune is never more deceitfull than when she seemeth most to favour.

*Fortuna multis dat nimis, satis nulli.*

*Nulli tam bona est fortuna de qua non possit queri.*

### Of Riches.

Defin. Riches of the Philosophers and Poets are called the goods of Fortune, under which are comprehended Plate, Money, Jewels, Lands and Possessions in abundance. They are according to their use good or bad: good, if they be well used; bad, if they be abused.

**R**iches are good when the party that possesseth them can tell how to use them.

Riches rightly used breed delight, pleasure, profit and praise; but to him that abuseth them they procure

cure envy, hatred, dishonour and contempt. *Plaut.*

As the greater we see our shadow, the nearer we draw towards night : so must we fear lest the more that we our selves abound in wealth, the farther off truth and the light estrange themselves from us.

A wicked man is either wicked of himself, or heir of a wicked man. *Fer.*

As poverty is not meritorious, if it be not born with patience ; so riches are not hurtfull, unless they be abused.

It commonly happeneth, that those men which enjoy most wealth are most vexed with the greedy desire of getting more, and mightily molested with fear lest they should lose what they have already gotten. *August.*

The greatest riches in the world to a good man is his soul and reason, by which he loveth righteousness, and hateth iniquity.

There is no man more willing to become surety for another than he that is in want

He hath riches sufficient that needeth neither to flatter nor borrow. *Solon.*

Rich men without Wisdom and Learning are called sheep with golden fleeces.

The more that a miserable man encreaseth in riches, the more he diminisheth in friends, and augmenteth the number of his enemies. *Anaxag.*

Rich men have need of many Lessons to instruct them to doe well. *Philip.*

Rich men through excess, idleness, and delicious pleasures, are more gross in conceit than poorer persons.

Those riches are to be despised which are lost with too much liberality, and rust with niggardly sparing.

Where the rich are honoured, good men are little regarded.

It worketh great impatience in a rich man to be suddenly decayed and fallen into poverty.

He hath most that coveteth least.

Great abundance of riches cannot of any man be both gathered and kept without sin. *Erasmus.*

There be three causes that chiefly move mens minds to desire worldly wealth. The one is the love of riches, ease, mirth and pleasure. Another is the desire of worship, honour and glory. The third is the doubtfulness and mistrust of wicked and faithless men, who are too much carefull for their own living here in the world, and think all they can get too little to suffice them. *Solon.*

Sufficient is the sure hold which keepeth wise men from evil works.

Upon a covetous-minded man riches are ill bestowed; for he is neither the warmer clothed, the better fed, or any thing in shew the more wealthy for them.

If thou know how to use money, it will become thy handmaid; if not, it will become thy Master. *Died.*

Small expences often used consume great substance in short space.

No man is rich by his birth, for all men are born naked.

He that delights onely in riches delights in a dangerous pleasure.

Men should live exceeding quiet, if these two words [Mine and Thine] were taken away. *Anaxag.*

It is better to have a man without money, than money without a man. *Themist.*

*Plato* would have both Plenty and Poverty to be banished his Common-wealth: the one, because it causeth pleasure, idleness and ambition; the other, because it maketh men abject, seditious, and given to all filthy lucre.

Silver commands Peasants, and Gold contrrolls Princes.  
Money

Money is the sinews of war, and the keys to unlock hidden secrets.

Plenty begetteth want ; for he that hath much needs much.

O thou insatiable hunger of gold and silver ! what is it that thou dost not compell the souls of men to buy and sell ? *Tully.*

It is against nature that we should increase our own riches and substance with the spoil of other mens wealth.

He that hoardeth up money taketh pains for o-ther men.

It's a rare miracle for money to lack a Master. *Bias.*

As the touch-stone trieth gold, so gold trieth the hearts of men.

He is rich that lives content with his Estate.

*Multa loquor : quidvis nummis presentibus opta,*

*Et veniet ; clausum possidet arca Fovem.*

*Difficile est virtutes eum revereri qui semper secundâ fortunâ sit usus.*

### Of Change.

*Defin.* Change is generally any alteration, either of times, states, studies, opinions, or any other faculty whatsoever.

**T**HE whole world is nothing but a shop of change : for riches we exchange poverty, for health sickness, for pleasure sorrow, for honours contempt ; briefly, it is nothing else but change, whatsoever chanceth unto us.

There is no change more certain than the change of life to death. *Crates.*

There is no better change, than for a man that hath been lewd to become honest ; and for a woman that hath been as lascivious as *Lais*, to wax as repentant as *Magdalen*.

The unstaïd and wandering minded man is never wise. Who

Who changeth Peace for War, hath all miseries laid open to his eye; his Goods spoiled, his Children slain, his Wife ravished, his Cattel driven away; briefly, himself made most miserable to behold his unhappines.

Change doth avert the good, and erect the bad; prefer the faithless, and confound desert.

Change seldom brings better chance, but very often worse.

The day by course changeth to night, the night likewise changeth to day, the Summer to Winter, Youth to Age, and Prosperity to Adversity.

Nothing is lighter than the Change of time, nor any thing more certain.

Nature by change produceth her increase.

He that by change of fortune mounteth higher than he should, must arm himself with patience, to descend lower than he would.

Change in all matters, except they be mischievous, is most dangerous. *Xenoph.*

Change of honour is envie's mark.

He is no-where that is every-where.

That plant never prospereth that is often removed. *Seneca.*

Change and inconstancy spring from lightness of the mind. *Greg.*

What was done, is done again: all things do change, yet under the Cope of heaven there is no new thing. *Sirac.*

Every thing holds the name of the place whence it cometh; yet all things feel change howsoever it cometh.

As there is nothing more certain than the change of life, so there is nothing more uncertain than the time when it will change.

Good things quickly pass away, and worse succeed. *Seneca.*

The

The purest thing that is may be changed betwixt evening and morning.

What by destiny is decreed, man cannot change or prevent.

The change of opinions breeds the change of States, and continual alterations set forward subversions.

*Cum fortuna manet, vultum servatis, amici :*

*Cum cecidit, turpi vertitis ora fugâ.*

*Clarissimæ olim urbes nunc nihil sunt ; quæ nunc maximum superbiunt , eandem aliquando fortunam experientur.*  
Demost.

### Of Poverty.

Defin. *Poverty is a tribulation, or want of such necessary things as belong to our lives and estates, through which we are brought to mishap and misery.*

**A**S Kings have honour to countenance their actions, so poor men have honesty to direct their lives.

Poverty is as glad to creep to credit as dignity ; and the humble thoughts that smoke from a poor man's cottage are often as sweet a sacrifice to the gods as the perfumes in the palace of a Prince.

There is no greater poverty unto a man than to want wisdom, whereby he should know how to govern himself. *Plato.*

There is no fault in poverty, but their minds that so think are faulty.

Poverty is a branch of Temperance, and Penury a compendious observation of the Laws. *Stobæus.*

If thou wilt live after nature, thou shalt never be poor ; if after thine own opinion, thou shalt never be rich.

Poverty is the mother of Health.

Poverty is the mistress of Philosophy.

The miserable lack of the poor man, and the superfluous substance of the rich man, move much discord among the people.

A no-

A noble mind refuseth no danger, if once he perceiveth himself assaulted with poverty.

Poverty causeth good mens children to be vertuous, so that they attain to that by vertue which others come unto by riches.

Riches are painfull to fools, and poverty pleasant to the wise.

He never accounted of prosperity that hath not before been pinched with poverty.

He is not poor that hath little, but he that desireth much. *Bias.*

To live poorly and honestly is better than to live richly and wickedly.

Poverty is the father of innumerable infirmities.

Adversity is the trial of the mind, and mishap the balance of the thought.

Poverty is the mother of Ruine.

Necessity is a fore penance, and extremity is as hard to bear as death.

Need teacheth things unlawfull. *Senec.*

Poverty, Want, Extremity and Misfortune, are all easie to be born, if they be tempered with Content. *Thales.*

To write to our better, is of necessity; to write to our equal, is of will; to write to our inferiour, is of pure vertue.

The rich doth revenge himself with arms, the poor with tears. *Guevar.*

It is some comfort in misery, to know the worst of our mishaps. *S. P. S.*

In adversity rich men should give remedy, and wise men minister comfort by good counsel.

It is a thing very common unto a man afflicted, to seek the company of another, in like trouble.

There is no man in so wretched a condition, but he hopeth to grow better: neither is there any man so  
set

set aloft, but he may doubt a sudden fall. *Isocrates.*

He ought not to be dismayed, that from a high estate is descended to a low degree; neither ought he to glory or grow proud, that from a base estate is advanced to promotion.

As riches are the mother of pleasure and delight, so poverty is the nurse of sorrow and calamities.

Want is the enemy to desire.

In all estates a mean must be observed: to live warily increaseth treasure, but to live wastfully causeth poverty. *Protag.*

Poverty is no hinderance to wisdom.

Poor men are shrubs, that by their baseness escape many blasts, when high and tall Cedars are shaken.

Where poor intreat and cannot obtain, there rich men commanded and will be obeyed. *Sever.*

Mishap is the true touch-stone of friendship, and adversity the trial of friends.

Happy is that mishap whereby we pass into greater perfection.

Poverty that contenteth is great riches.

Care not for poverty, sith no man liveth so basely as he was born. *Salust.*

It is given onely to a wise man to be content in poverty.

Suffer that with patience which thou canst not avoid, and be not displeased at thy poor estate.

The beggar's crutch serveth him both to lean upon and to fight withall.

Patiently should that be born which no strength can overcome, nor counsel avoid; whether it be poverty to pinch the body, or adversity to cross the mind.

Poverty possessed in safety is better than great riches enjoyed with much fear.

When

When a man is plagued with poverty and sickness, both joyned together, without any succour or easement, then riseth in him an intolerable grief, a fire not able to be quenched, a sorrow without remedy, and a tempest full of wrecks.

Poverty is a vertue of it self. *Diog.*

He liveth in a most wretched estate of beggary that is not endued with many good qualities.

*Si ad naturam vivas, nunquam eris pauper ; si ad opinionem, nunquam eris dives. Exiguum natura desiderat opinio immensum. Seneca.*

— *O vitæ tuta facultas  
Pauperis, angustique laris ! O munera nondum  
Intellecta Deum !*

### Of Banishment.

*Defin. Banishment is a putting away or driving out of any man, either from the place where he ought and should inhabit, or from the place where he took delight and desired to dwell.*

**F**OR sin was man thrust into the world, therefore his life in it is a banishment.

No banishment is sweet, but the banishment of a righteous soul from the prison of a world-wearied body. *Stobæus.*

Banishment is there where no place is for vertue. *Cicero.*

The banished man without a house to dwell in is like a coarſe without a grave to rest in.

It is better for a man to be banished his countrey with wise men, than to live there still amongst fools.

He that denieth himself to his countrey is in banishment already.

Wheresoever a man lives well, there is his country. *Cicero.*

A chaſt

A chaste eye exileth licentious looks.

Good fortune attends not every great Estate, nor evil chance every exiled person.

To stuff thy Coffers with Coin, is to commit thine honour to exile. *Marc. Aurel.*

True happiness is never had till after death, nor exile welcome but in death.

It is a needless question to ask a sick man if he be willing to have his health; or an exile if he would be called from banishment.

Death and banishment come soon enough, if slow enough.

There is more sorrow in losing a man's own Country, than in conquering a world of other Nations. *Themist.*

Sweet is rest after long Pilgrimage, and great is the comfort that a banished man takes at tidings of his recalment.

It is the nature of a man to love those things dearest which are banished farthest from him.

He that in the morning is proud of his possessions, may happen ere night to be banished from his pleasure.

Beauty and youth once banished are never repealed.

The comfort of Fugitives is, that there be many Fugitives.

Care followeth a fugitive person, even as a shadow follows the body.

*Exsilium terribile est iis quibus quasi conscriptus est habitandi locus; non iis qui omnem orbem terrarum unam urbem esse ducunt. Cicero.*

*Privari patriâ magnum malum est, sed majus re quàm sermone.*

### Of Absence and Presence.

*Defin. Absence is the departing or loss of a friend, or any other object wherein we take delight: and Presence is the continual company of the party with whom we desire to be conversant.*

Ab-

**A**bsence in love makes true love more firm and constant. *Niphus.*

We never know how profitable the presence of a friend is, untill we have felt the want by his absence for a time.

The absence of friends is the presence of griefs.  
*Bias.*

As Contraries are known by contraries ; so the delight of presence is known by the hell of absence.

Man separated from money is like a soul separated from a body.

The grief of unwished absence is worse than the wounds of a stubborn lance.

A tedious presence decays love, and a long absence forgets true familiarity.

Absence puts off happiness, and time alters resolutions.

When thought absents it self from truth, the soul presents her self to sin. *Demost.*

The evils got by absence Wisdom cureth.

Take heed of speaking ill of the absent.

The solitary man is either a God or a Beast.

Life and faith once absented never return.

The fairest presence is but a dunghill covered over with white and purple.

Infamy is never absent from Arrogancy. *Diogenes.*

Men gain their desires by travel, sustain them by thought, and are absent from them by annoiance. *Ar.*

The presence of one day blameth the absence of another ; but the last shall give judgment of all that is past.

The absence of punishment is no pardon of transgressions.

*Non una eademque molestia est rerum presentium & absentium. Eurip.*

*Distantia loci non separat amicitiam, sed operationem.*

## Of Acts.

*Defin.* Acts are the monumental deeds of our lives, and our actions are the ensigns by which we are known, also the perfectness of our good or evil living.

**A**LL the praise of the inward vertue consisteth in the outward action. *Cicero.*

An action without reason, and a reason without an action, are both alike imperfect.

Action is the ready entrance into Contemplation.

A silent deed is better than an unprofitable word.

Neither can good words colour a black action, nor bad words deprave a good action.

Shape beautifies an image, and good actions commend a man.

Actions are by so much more manifest than words, by how much the eyes are surer witnesses than the ears.

It is an argument of too much weakness, to remember what should have been done.

In action a man doth not onely benefit himself, but profit others. *S. P. S.*

God would never have delivered a soul into the body which hath arms and legs, (onely instruments of action) but because it was intended the mind should employ them.

There must dot onely be in a man a mind of charity, but also distributing hands. *Amb.*

Action is the matter of vertue and honour.

By the actions of a good man we adjudge always the excellencies of his life.

An imperfect man by one perfect good action gains a liberal name of goodness.

Speech is one of the greatest actions which makes manifest the prudent vertue of the soul.

All new actions seem fair, though they be like a painted woman.

To keep a friend certain is a harder matter than to get a friend. *Ouid.*

Presumptuous boldness is a base action in the eyes of thy betters.

So love as thou mayst hate, so hate as thou mayst love, and both without challenge.

The end of every thing is the trial of the action.

*Conscientia bene actæ vitæ, multorumque benefactorum recordatio, res jucundissima est.*

*Exercitationes virtutum in omni ætate mirificos afferunt fructus.*

### Of Praise.

*Defin. Praise is an exalting, or a lifting up to honour, either the good parts we behold in others, or those excellencies with which our eyes (tickled by delight) are enamoured.*

**T**Here be many that in words are ready to praise that which is good, but few that in works are willing to follow the same.

It is better to be praised for true-speaking, than to be honoured for flattering and lying.

For a man to praise too much his own writings, is nothing else but to give men occasion to speak evil both of him and his works.

As it is seemly for a Philosopher and a wealthy man to praise the profits of Peace; even so in his mouth it is uncomely to prate of the perils of War.

Perfect praise and felicity consisteth in a contented life and happy death. *Solon.*

Praise bestowed on an unworthy person is a manifest sign of flattery.

Praise is a poison to an ambitious man, for it lea-  
deth him beyond the scope of honesty.

Nothing deserveth commendation unless it be ver-  
tuous.

Praise encourageth the spirit to doe great and migh-

ty things; and nourisheth true vertue where it is begun.

Commendations make the labour light, the wit studious, and the hope rich.

Three things are commendable in a Scholar, silence in his tongue, diligence in reading, civility in his behaviour.

He which often praiseth one abuseth himself, confirmeth an error, and proveth in the end a Liar: and he which is praised becometh a great deal more vain. *August.*

Praise is the hire of Vertue. *Cicero.*

Too much praise is a burthen.

Amongst all the praises of *Lucullus*, he deserveth most by this answer; I had rather, said he, deliver one *Roman* from the hands of an enemy, than enjoy all the riches of mine adversaries.

*Pompey* being grown to the height of his fortune, and exalted by many praises and victories, was thus prettily checkt at his departing out of *Athens*: *Quantum hominem te esse nosti, eatenus es Deus.*

He that praiseth a man openly will not stick to flatter him secretly. *Diog.*

To doe good to the poor is a double praise, because a double sacrifice; one to God, another to man.

Most praise-worthy is a good nature that can amend a bad nature.

Vertues beget praise, and praise begets honour and authority.

Nothing is more uncertain than praise: for what one day gives us, another takes away from us.

It is a greater praise to help the helpless, than to maintain the needless.

The doing what we ought deserves no praise, because it is our duty. *August.*

If another man praise thee, yet remember thou to be thine own judge.

All

All things that are good have ever the pre-eminence in praise and comparison.

As the shadow followeth the body, so praise followeth vertue. *Seneca.*

To be praised of evil men is as evil as to be praised for evil-doing.

Neither praise any thing that is not commendable, neither dispraise that which is praise-worthy.

The praise of our Ancestours is a light to their posterity. *Salust.*

When they offered to *Titus* a crown of gold, together with great praises, for taking *Jerusalem*, he said that he himself was not the authour thereof, but God.

Never challenge unto thy self the praise of another man's inventions. *Marc. Aurel.*

He that praiseth any man because he is a Gentleman, praiseth his Parents also.

As they which praise unwillingly seem to have but little themselves: so they which praise other men slenderly seem desirous to be praised themselves. *Just.*

It is a point of flattery to praise a man to his face.

Be neither too hasty to praise, nor too forward to discommend any. *Anax.*

There is no day so clear, but it hath some clouds; nor any praise so complete, but it is subject to the scandal of the envious.

*Si laus allicere nos ad rectè faciendum non potest, nec merus quidem à fœdissimis factis potest advocare. Cicero.*

*Læus ubi nova oritur, etiam vetus admittitur.*

### Of Aid.

Defin. Aid generally is any relief or succour chiefly in an extremity; and is the greatest upholder of ability when it is most weak and desperate.

Sorrow is so hard of belief, that it refuseth all aid, imagining truth to be dreams, and dreams to be truth.

Fatal is the aid that brings us to the ascent of a crown, from whence men come not down, but fall down.

The over-spreading pomp of aid or might doth darken weakness, and debase his violence. *Archim.*

Sorrow makes silence her best aid and her best orator.

Reverent order will not aid iniquity, or prevent right.

Offences urg'd in publick are made worse, & expel aid.

The shew of injustice aids and aggravates despight. *Hermes.*

The multitude, which look not into causes, rest satisfied with any thing which is aided by the Laws.

Fear casteth too deep, and is ever too wise, if it be not aided by some resolution.

One man is born to help another as far as ability will serve.

To help the weak is charity; and to aid the mighty, presumption. *Greg.*

A doubtfull-minded man can never endure to be aided by any usual means.

The aid of the Spirit is faith, by which a man is delivered from a second death.

The grace and law of the Spirit furnished with the aid of God justifieth the wicked, reconcileth the sinfull, and giveth life to the dead.

Wisdom and learning are the two chief aids to vertue and good conditions.

Law is the Queen of immortality, and Aid the Lord which restores the oppressed.

Wise men are not aided by the Laws of men, but the rules of vertue. *Solon.*

Evil aid and unconstant love is like the shadow of a cloud, which vanisheth as soon as it is seen.

Honest assistance is without hurt, without hate, and without penury.

The aid of a friend in law is half an end to the law.

He is rash-witted that presumeth too much upon his own power. God

God giveth his wrath by weight, and mercy without measure. *Erasmus.*

To try the aid of friends is to prove the hope of fortunes.

He is a monstrous fool that will presume to flie with the aid of waxen wings.

*Homo homini, quicunque sit, ob eam ipsam causam quod sit, consulere debet.*

*Nihil habet alicujus fortuna melius, quàm ut possit, nec natura, quàm ut vellet servare plurimos. Cicero.*

### Of Mean.

*Defin. Mean is the mediocrity and best part of an action, and must be used in all things: it containeth the full effect of prudence touching government, and tranquillity concerning the Soul.*

**T**HE difference of good or bad consisteth in mediocrity, or a mean in all things.

Curiosity and extremity banished man from the first modesty of his nature in all things.

Nothing too much, nothing too little, preserveth a mean in all things.

The mean estate is the best estate; indifferent equality is the easiest superiority. *Flo.*

He that starveth for drink by a fountain-side hath no mean in his misery.

The mean love is the surest love: to love extremely procureth either death or anger.

Of two evils the least is to be chosen, for that is the mean to well chusing.

The more men are threatned, the greater means they seek for their safety.

First to become a Servant, is the best mean to be a Master. *Diogenes.*

As storms wither flowers, so pride confounds mean callings.

The smallest hair hath his shadow, and the meanest estate his rising and down-falling.

Fire is never without smoke, nor extremity without crosses.

Mountains having too much heat of the Sun, are burnt; Valleys, having too little heat thereof, are barren: but such places as hold a mean are most fruitfull.

Of all the parts in Musick the mean is the sweetest.

He that keepeth a mean in his diet shall never surfeit.

The increasing of passion multiplieth complaints.

Extremity harbours where a mean is not kept.

Mean thoughts excell ambitious deeds.

Wise men temper their actions to the time, and hold a mean in all matters.

The mean Cottage of a Swain stands in more safety than the Palace of a Prince.

Where there is no mean, there is no order: and where proportion is not kept, there is speedy confusion.

Ere mischief come, the means to prevent it ought to be provided.

*Est modus in rebus, sunt certi denique fines,*

*Quos ultra citràque nequit consistere rectum.*

*Sunt cuique modus est; tamen magis offendit nimium quam parum.*

### Of Labour.

**Defin.** *Labour is (or ought to be) the honest recreation of the mind, and that industrious work-master which buildeth our knowledge, and makes men absolute by exercise of good letters, and continual travel in the Sciences.*

**I**T is not freedom to live licenciously, neither is it liberty to live without labour.

Labour is a mortal enemy to love, and a deadly foe to fancy.

Great

Great labours require sometimes to be eased with honest pastimes.

That which is done slowly is never done willingly.

Take good advisement ere you begin; but the thing once determined, dispatch it with all diligence.

Labour is a burthen that man undergoeth with pleasure. *Cicero.*

A man that doeth all he can doe, doeth what he should doe.

By diligent and laborious examination of things past we may easily foresee things to come.

He that endureth labour shall tast the fruit of his travel.

As nothing mounteth swifter than fire, so nothing achieveth sooner than labour.

He that endeavoureth, attaineth; he that neglecteth, repenteth.

All errors by labour are cured, huge mountains levelled, and weak wits refined.

The hope of a good reward is a great encouragement to labour.

Immoderate labours do weaken the body, but a temperate kind of exercise conserveth the same in health.

As the sweetest Rose groweth upon the sharpest prickles; so the hardest labours bring forth the sweetest profits.

As brightness is to restiness, so labour excelleth idleness. *Thales.*

No worthy act can be accomplished without pain, and diligence.

No profit is denied to the painfull person.

By use and labour a man may be brought to a new nature. *Demost.*

Labour in youth waxeth strong with hope of rest in age.

Diligence is the Mistres of Learning, without which nothing can either be spoken or done in this life with commendation, and without which it is altogether impossible to prove learned, much less excellent in any Science.

Docility gotten by industry, though it be hard in conceiving, yet once obtained, it is seldom forgotten.

Too much diligence breedeth suspicion.

The God which is immortal doth as it were sell all things unto us for our labour and travel. *Cicero.*

Without care and diligence no estate can prosper.

Those studies which seem hard and troublesome in youthfull years, are made right pleasant rests in old age.

There is nothing so hard but diligence and labour makes it seem easie. *Virg.*

Nothing causeth a man more diligently to doe his duty, than to think what he would require of him that is a servant.

As to every studious man diligence is the mother, so negligence is a stepdame to all learning. *Boetius.*

There is nothing that sooner maketh a Horse fat than the watchfull eye of his Master; nor any thing maketh Land more fertile than the diligent labour of him that oweth the same.

By Dangers, Dread and Doubtfulness, Diligence is greatly hindred.

*Qui studet optatam cursu contingere metam,*

*Multa tulit fecitque puer, sudavit & alsit.*

*Si quid feceris honestum cum labore, labor abit, honestum manet: si quid turpe cum voluptate, turpitude manet, voluptas abit. Cicero.*

#### Of Gladness.

Defin. Gladness or pleasure is properly called that delight which moveth and tickleth our senses; which quickly slideth and slipperth away, and for the most part leaveth.

leaveth behind it occasion rather of repentance, than calling it again to remembrance.

**O**UR pleasures are inductions to our griefs.  
Oft hath a Tragick entrance a happy end.  
Gladness is continually mixt with grief.  
Sorrow foregoing gladness graceth it.

There is nothing more to be rejoyced at than a good and quiet conscience, which at the latter day shall be a witness to justifie, and not to condemn us.

The gladness of the heart addeth length to our life ; but sorrow of life hastens death.

Be glad of that day wherein thy tongue hath not mis-said, and thy heart hath repented of thy sins.

Disordinate laughter causeth death, and violent pleasures mighty dangers.

All men are glad to see their riches increase ; but few men are diligent to amplifie their vertues. *Crates.*

All worldly gladness rideth upon the wing of Time, and but in Heaven no perfect joy is found.

Be not glad of thy enemy's fall, for he that sitteth surest may be overthrown.

It is better to enter the house of mourning than the habitation of gladness. *Orig.*

Sith joys are short, take gladness when it comes ; for so rows headlong follow one another.

Pleasures while they flatter a man, they sting him to death.

After the delectation and pleasures of the body, followeth destruction of the flesh. *Marc. Aurel.*

Pleasures unbridled carry a man headlong into all licentious living.

Pleasures bring loss and damage to the party that too much delighteth in them ; they engender in his mind sorrow, forgetfulness of wisdom and insolency.

The sweet and simple breath of heavenly gladness is the easier to be altered, because it hath not passed through

through worldly wickedness, nor feelingly found the mischief which evil carrieth with it.

He that is given to pleasure judgeth all things, not according to reason, but according to sense.

Pleasure is the root of all evils, quenching the light of the soul, hindering good counsel, and turning men aside from the way of vertue.

Pleasure is so much more odious, by how much more she hideth her venom under the garment of good liking.

Pleasure is a certain exultation, or an exceeding rejoycing, sprung from the events of things desired.

Pleasure amongst vertues is like a harlot amongst honest women, for by her flattery she destroys man. *Cic.*

Pleasure is of two sorts, the one is of honest and good things, the other of dishonest: in respect of honest things, it is called *Voluntas*; in respect of dishonest, it is called *Voluptas*.

The companion of pleasure is pain.

A wise man ought not to be puffed up with pleasure; for it is the food of filthiness, it killeth the body, weakneth the judgment, and taketh away our understanding. *Aristotle.*

He is not worthy the name of a man that spendeth a whole day in pleasure.

*Qui minus deliciarum novit in vita, minus timet merem.*

*Gaudia principium nostri sunt sepe doloris:*

*Gaudia non remanent, sed fugitiva volant.*

#### Of Liberty.

*Defin.* Liberty is that freedom and happiness which bringeth the soul to its contentment and satisfaction after the troublous pilgrimages, travels and bondages of this world. Or otherwise, to live as a man lists.

**T**Hrough too much liberty all things run to ruine and confusion. Liberty in the mind is a sign of good

goodness; in the tongue, of foolishness; in the hands, of theft; in our life, of want of grace.

Nothing corrupteth more than liberty; for it maketh the son despise his father, the servant his master, and the citizen his magistrate.

He is to be counted free that serveth no looseness nor infirmity.

No man truly liveth at liberty but he that liveth vertuously.

The wise man, that hath the reign of his own wit restrained in the hands of his discretion, is onely free.

There is a natural discord between Tyranny and Liberty. *Demost.*

He enjoyeth the sweetest liberty that hath a quiet conscience. *Greg.*

Vertue onely yieldeth men liberty, sin yieldeth shame and servitude.

If the liberty of the Commons be not restrained, the Common-wealth will be destroyed.

A man's mind may be at perfect liberty, though his body be fettered with irons.

Life lost for liberty is a loss full of piety.

It is better to live a miserable life being at liberty, than to live a magnificent slave in continual bondage.

Too much liberty is a little bondage, and too great bondage hastens speedy liberty.

A constrained will seeketh every opportunity to slip his head out of the collar.

No man lives happily, if he want the freedom of liberty.

Death ought to be preferred before servile slavery and bondage.

It is a hard thing to moderate a man much given to liberty, or to put a bridle to wanton affections.

He that hath liberty to doe more than is necessary, will oftentimes doe more than is tending to honesty.

Where

Where liberty is given to offend, sin is so sweet to the flesh, that there is no difference between men and beasts, but that men do exceed beasts in beastliness. *Hermes.*

He is to be thought free that is not bond-slave to iniquity.

*Ille mihi non videtur liber cui mulier imperat, cui lex imponit, præscribit, jubet, vetat quod videtur, qui nihil imperanti negare potest, nihil recusare audet. Si poscit dandum est: si vocat veniendum: si ejiciat, abeundum: si minetur, extimescendum.*

*Non potest parvo constare libertas; hanc si magno æstimas, omnia alia parvo æstimanda sunt.*

#### Of Serving.

*Defin. Serving or servitude is a certain slavish bond of constraint, by which either for commodity or love men bind themselves to the will of others, making themselves subject to controlment.*

**T**O serve or to obey well is a great vertue, and proceedeth of Nature; which being good, is upholden by Education.

It is as necessary for him that serveth as for him that commandeth to be honestly-minded.

Servants must be obedient to their Masters, whether they be courteous or froward. *Plato.*

Nature, and the Laws which preserve Nature, bind men that will be servants to strict obedience.

The servants of Wisdom are the righteous of the Church, and their off-spring is obedient.

Servants ought with patience to bear the corrections of their Masters. *Chilo.*

A crafty Servant ruleth his Master.

The bondage of a wise man is liberty. *Aug.*

The servant that dutifully honoureth his Master shall in time to come find love and obedience in his own household.

The

The onely fruit of service is love and reward ; and the pleasure thereof humility and obedience.

The first duty in a Servant is willingness to learn whatsoever is necessary ; the second faithfulness, in performing truly whatsoever belongeth to his duty ; the third carefulness, in seeking all honest means to profit his Master ; the fourth silence in tongue, in not replying against his Master's speeches.

There ought to be in a servant double silence : the one in not replying, or contradicting, the other in not revealing abroad what his Master doeth at home.

Servants ought not to obey with eye-service onely, but also with singleness of heart.

It is a most commendable vertue in a Servant to know how to obey well.

A Servant once made malapert and sawcy will always after kick at his duty, and scorn the controulment of his Master. *Aug.*

Look what kind of service a Servant doeth unto his Master, the like shall surely be requited when he keepeth Servants himself.

Honest and gentle Masters have commonly proud and stubborn Servants ; whereas a Master sturdy and fierce is able with a little wink to command more duty than the other shall with many words. *Aurel.*

Princes must be served both with life and goods, and that is the personal service of every natural subject.

All men must be subject to Principalities.

Men are bound to obey Magistrates, although they command things contrary to publick profit ; except it be in such things as are contrary to the laws of God.

Serving justly is a seal of obedience, and a testimony of an upright conscience. *Chrys.*

Tyrants are termed the scourges of God.

It is treason against God and man for the Servant to offer violence to his Master ; but most damnable for a Subject

Subject to touch the Lord's Anointed.

*Nihil est fœdus servitute: ad decus & libertatem natissimus.* Cicero.

*Si miserum est servire, multo miserius est servire iis quos non possis effugere.*

### Of Obedience.

*Defin. Obedience is the end whereunto vertue tendeth; namely, when in all our actions we observe honesty and comeliness: it is that which bindeth the soul, when fully and willingly, without force and constraint, we give to every one that which belongeth unto him; honour to whom honour, reverence to whom reverence, tribute to whom tribute, and succour to whom succour belongeth.*

**O**bedience sheweth our nature; Rebellion our corrupt nature.

That Common-weal is always happy, where the Subjects are obedient, and the Magistrates mercifull.

Wicked men obey for fear, but the good for love.

*Aristotle.*

Servants in word and deed owe dutifull obedience unto their bodily masters.

Where reason ruleth, appetite obeyeth.

Nothing thriveth by strife and contention; but all things flourish through love and obedience.

Disobedience proceedeth from negligence: for he that governeth well shall be obeyed well; but he that giveth to his servants too much liberty shall be sure to have too much loss. *Theopompus.*

They commonly prove the best masters that have been the most obedient servants.

The obedience of the Law is the maintenance of the Law.

Treason hath no place where obedience holds principality. *Plato.*

Who-

Whoſoever obeyeth his ſuperiour inſtructeth his inferior. *Cicero.*

It is a certain and infallible obſervation that the ſon who hath irreverently and diſobediently diſhonoured his father is in his old age plagued by his own poſterity. *Aurel.*

The humble and obedient gain honour; but the ſtubborn and obſtinate, reproof.

The more obedient a man is, the more favour he purchaſeth.

The bleſſedneſs of a Common-wealth is the obedience of Citizens. *Stobæus.*

Onely obedience enjoyeth the merit of faith. *Bern.*

Obedience is the badge of devotion, the ſeal of contemplation, the ſafeguard of the penitent, and the ſchool of the ignorant.

To obey the Law, is to fulfill the Law.

The will obedient to reaſon never ſtrayeth; but where men break all bonds of duty, there follow all ſorts of plagues and puniſhments. *Juſtinian.*

Obedience is a vertue due to God and Man; to God as our Creatour, to Man as our Superiour. *Bern.*

Where reaſon ruleth, appetite obeyeth.

That Country is well kept, where the Prince knoweth how to govern, and the people how to obey.

The King himſelf is ſupreme head of all other authority, and obeyeth no man, but the Law onely.

If thou vanquiſh thy parents with ſufferance, thou ſhalt ſurely be bleſt for ſuch obedience.

He obeyeth infinities that is a bondſlave to his luſts. *Crates.*

*Qui benè ducit, efficit ut rectè eum ii quos ducit ſequantur.*

*Flectitur obſequio curvatus ab arbore ramus:*

*Franges, ſi vires experiare tuas.*

## Of Opinion.

Defin. *Opinion is the rule of the mind, containing our woe, or pleasure: it is born of the mind, nurs'd with unrest, and brought up onely with imagination.*

**O**pinion makes men arm themselves one against another.

Opinion is one of the greatest pillars which uphold Common-wealths, and the greatest mischief to overthrow them. *Pont.*

Opinion proceeding from a firm discourse of reason, purged from vanity, is perfect judgment.

Whatsoever opinion perswades us to perfect, being once approved, it becomes most deceitfull.

Opinion never judgeth rightly of any thing as it is indeed, but onely as it seemeth to be.

Opinion living in hope, pines in present, and lacketh whatever it hath.

Opinion is the torment of the mind, and the destruction of the body, vainly promising that rest which could never be enjoyed.

Opinion draws on the ambitious with a vain conceit of immortality, making possible impossibility.

The variety of opinions among the Learned begets both doubtfulness and fear in the ignorant. *Theophr.*

The opinions of Judges have heapt suits one upon another, and made them immortal.

Opinion leaves mens actions open to the slanders, craft, malice, and polling of wicked Lawyers.

By opinions chiefly is the majesty and integrity of ancient Justice lost. *Crates.*

All sedition springs from opinion; and all sedition is evil, how honest soever the ground be pretended.

Opinion is the original of disobedience, and disobedience is the beginning of fury.

The ground of the *Roman* civil wars was the diversity of opinions betwixt the Nobility and the Senate.

The

The strength of false opinion is of such force, that it overthroweth the love betwixt man and wife, betwixt father and child, betwixt friend and friend, and betwixt master and servant. *Demost.*

To know the cause of false opinions is the onely mean to break the strength, and root out the force of false opinions.

Profit, Honour, Loss and Dishonour are four causes of disjoynd opinions.

Great opinions alter not at one instant, but lose their strength by degrees, by little and little, except they be violent.

Dissimilitude being a diversity of opinions in Religion is the cause of Civil War.

The diversity of opinions in Subjects is very dangerous to Estates and Sovereigns. *Phocion.*

It is impossible for any head to maintain an opinion contrary to the members.

Amongst men that are honest and upright in life, and live contented with their calling, there never happeneth diversity of opinions, nor Civil Wars for Religion.

*Gravior & validior est decem virorum sententia, quam totius multitudinis imperitia. Cicero.*

*Vereor de viris doctis judicare, ne quorum opinionem improbo, illos videar improbasse.*

### Of Credulity.

*Defin.* Credulity is a certain ground and unfeigned trust which we repose in the object propounded to our imaginations: it is also the destruction of doubt, and an animater of us to those actions which we credit to be honest.

SO many men, so many minds; and so many minds, so many beliefs.

Credit is a constant trust in such things as are spoken or covenanted.

Credit

Credit is a figure of faith, or that which faith it self is, and is breathed by the Spirit of God into the godly. *Beza.*

Credit or faith consisteth above all things in prayer and meditation.

True belief breedeth constancy in prosperity, and patience in time of affliction.

A good life cannot be separated from a good belief. *August.*

Belief fails where God's truth stands uncertain.

The way to increase credit is first to have credit.

The fruit of belief is made manifest by the love we bear to our Neighbours, and by our patience in time of trial.

True belief justifieth, and that justification is our Redemption.

Credulous belief knitteth together the joints of a Common-wealth.

The mean which constitutes Common-wealths preserves them: faith first constituted them, therefore faith upholds them.

No man believeth willingly more than he himself liketh. *Chrysost.*

No Gold is so pretious as a faithfull friend, whom a man may boldly credit.

Mens credit should be better than debts, for faith should exceed Oaths.

Slow belief is the handmaid of Wisedom. *S. P. S.*

Unexercised credit is sickly, and unknown things are unadmitted.

Faith built upon any thing but divinity is dead faith, and like a frame that hath no substance or continuation.

From faith comes fear, from fear hate of sin, and from hate of sin everlasting salvation.

In the greatest danger the greatest credit is best deserved.

Truth

Truth is the daughter of time, and guide to all goodness.

He that through custome makes little account of his promise, may swear often, but shall seldom be believed.

Custome without credit is no better to be accounted of than old Errour.

Credulity is the onely advantage of honest hearts.  
S. P. S.

It is as great a fault to believe every one, as to trust none. *Seneca.*

True faith in God maketh innumerable strong Champions, and invincible stomachs, not onely towards death, but also against all the most cruel devices that can be found to make death (if it were possible) more painfull than death. *Boetius.*

Credit is of greater worth than friendship, and friendship as worthy as may be.

*Non patitur ludum fama, fides, oculus.*

*Non holocausta Deus, sed corda fidelia quarit :*

*Hæc qui dona gerit, lege beatus erit.*

Of Secrecy.

Defin. Secrecy is a faithfull humour, which strengthened by vertue concealeth in despite of misfortune those things which one knoweth may either profit his enemy, or prejudice his friend or Country.

**H**E that knows not when to hold his peace, knows not when to speak.

Gold boileth best when it least bubbleth ; and a flame pressed down inforceth the fire to smother.  
*Pacuvius.*

Love that is kept in secret consumes in sorrows : and the flames of fancy raked up in silence will both fire the senses and shrink the sinews.

He beareth his misery best that hideth it most. *Arch.*

As silence is a gift without peril, and containeth in  
it

it many good things :—so it were better our silence brought our simplicity into suspicion, than to speak either inconveniently, idly, or unnecessarily.

Those things which are untold are undone : for there can be no greater comfort than to know much, nor any less labour than to say nothing.

*Venus* Temple is never shut, *Cupid's* Register lies ever unfolded ; and the secrets of love, if they be concealed, breed either danger by silence, or death by secrecy.

Better it is by speaking little to make a small scar, than a deep wound by much babbling.

Silence is a gift without peril, and a treasure without enemies. *Phocion*.

Women are fitter to conceive children than to conceal secrets.

By mis-spending treasures we lose wealth ; by discovering secrets, honour and life.

That which thou wouldst few should know, keep secret to thy self.

Silence is more safe than speech when our enemies be the Auditours. *Saust*.

In some place, at some time, and in some company, it is better to be silent than talkative.

As the Viper is torn asunder when she bringeth forth her little ones : so secrets coming out of their mouths that are not able to conceal them do utterly undo and ruine such as reveal them. *Lastan*.

We have two eyes and two ears, and but one onely tongue, and that inclosed within the teeth and lips between the brain and heart, serving as their Trutchman, having about it the instruments of all the senses, to the end she put forth nothing before she have taken counsel of the said senses her neighbours, and of the inward faculties of the Soul, which are the understanding and reason placed within the brain.

Wine

Wine descending into the body causeth words to ascend.

In some cases silence is dangerous: and if any know of Conspiracies against their Country or King, or any thing that might greatly prejudice their Neighbour, they ought to discover it.

As we must render account for every idle word, so must we likewise for our idle silence. *Ambrose.*

*Querit aquas in aquis, & poma fugacia captat*

*Tantalus; hoc illi garrula lingua dedit.*

*Non unquam tacuisse nocet, nocet esse loquutum.*

Of Oaths.

*Defin.* An Oath is a perswasion or calling God to witness that our assertions are just, true and honest. And of Oaths, some be lawfull, some unlawfull: The lawfull Oath is that which is taken before Authority; the Oath unlawfull is that which is vainly, and without occasion, uttered.

**T**HE Oath which is honest is a proof of fidelity, the violation whereof is impiety.

An Oath is the foundation of Justice, and the truth of incertainty.

It is better never to take God to witness, than to forswear himself in mockery. *Last.*

Oaths do not credit men, but men their Oaths. *Sophocles.*

It becometh a man to keep inviolate the Oath which he maketh to his adversaries, although mishap cause him to yield unto it.

Through neglect of keeping our Oaths, we fill our souls full of lying.

The greatest fault that can be in a Prince is Perjury.

God's Oath is the confirmation of his promise.

*Aug.*

The bare word of a Prince ought to stand as an Oath in Law, and his Faith as firm as an Oracle.

To

To swear and forswear is a vice so hatefull, that  
Slaves themselves judge it worthy of punishment.  
*Periander.*

He is unwise that putteth any confidence in the  
promise of a common swearer.

He that accustometh his mouth to many oaths,  
procureth unto himself many plagues for a punish-  
ment. *Sigismundus.*

As it is not necessary to credit the oath of an infi-  
del; so it is not lawfull for a Christian to break his  
vow, although it be made to a Saracen.

Traitours bewitched with perjury fear not to be-  
tray themselves, so they may betray others.

He that layeth his faith in pawn bindeth his safety,  
his honour, and his soul also.

Where faith is taken from oaths, justice is ruined,  
love wounded, and society confounded. *Niphus.*

God in his justice chastens perjury, even from the  
cradle to the grave.

Favour gotten by perjury is honour wone by in-  
famy.

Sin is punished with repentance, but perjury with  
damnation. *Quint.*

Vertue is never in that mouth where lavish oaths  
are resident.

Scarcity of oaths is a most blessed barrenness.

The oaths uttered in fury, in calms are repented  
with tears.

Wicked mens oaths are written in water. *Stobaeus.*

Faith gives no honour to any oath; yet oaths  
broken dishonour faith.

To maintain oaths is to suborn blasphemy.

Faith is the devotion of the soul, and the redemp-  
tion of the same. *Ferome.*

Wise men think more than they speak: and to  
swear is the least part of their knowledge.

*Solon*

*Solon tantam morum probitatem inesse hominibus oportere dicebat, ut non opus esset ligare juramento.*

*Lycurgus eareus amicis & familiaribus auxiliandum esse dicebat, ut interim perjuriam non admitteretur.*

### Of Doubt.

*Defin. Doubts are any uncertain or irresolute opinions of things, whereby the mind is altogether unsatisfied and perplexed.*

**D**oubt being a frenzy of the soul, labouring to attain the truth, confounds it self in it self.

The hurts are boundless which come by doubts and incertainties.

To rest doubtfull in Religion is worthy certainly of high punishment.

There is nothing more troublesome than doubtfull thoughts. *Archim.*

Ignorance is the mother of doubts, and doubt the mother of irreligious opinions.

Doubt is contrary to faith, and whatsoever is contrary to faith is clean contrary to salvation.

Doubt proceeds from ignorance, and ignorance comes from brutishness, and brutishness from want of vertue or wisdom.

As doubts declare men to be base-minded, so courage and resolution erect a Prince.

The Scriptures are sufficient to dissolve all doubts in Religion, and not to believe them, is to perish by them.

By over-much trust in a man's own wit the greatest doubts are commonly conceived.

Doubtfull presumptions prove certain confusions.

Love is carefull, and misfortunes are subject to doubtfulness. *S. P. S.*

Want of wit breeds doubt, and doubt leaves good things unfinished.

Doubtfull and melancholick minds are cheared with

H

musick,

musick, but wise men with resolution.

He of necessity must err that of force must be doubtfull.

There is no greater shame than for a man to be resolute in worldly actions, and yet wavering and doubtfull in the chief points of his Religion.

He is worthy to live always in doubt, who doubts what no man else doubts but he himself onely.

To doubt or mistrust a man for his well-meaning, is the very next way to cause him to change his mind into false dealing. *Bias.*

There is great doubt of that man's wisdom which is too much ruled by the will of a woman. *Marc. Aurel.*

To live in doubt is to live in torment.

He that doubteth every certainty, and admireth every trifle, shall sooner be laughed at for his folly, than commended for his discretion. *Bias.*

He that doubteth of that thing which he seeketh, shall never know when to find that which he lacketh.

Whatsoever is well done is advisedly done; but whatsoever is ill, is doubtfull.

Doubts chase away friends, strengthen enemies, and slander all men.

The beginning of error is doubt, dreaming that our affects agree with the heavens.

Doubts are not overcome with violence, but with reason and understanding.

When doubts are known to be doubts, resolution is better esteemed.

*Qui dubitat, neganti est proximus.*

*Dubitatio cogitationem significat injuriæ.*

#### Of Denial.

Defin. Denial is a refusal of any thing propounded, or an Apostate back-falling from a thing formerly affirmed, known, or taken.

To

**T**O deny principles is to deny truths; and to deny truths is heresie.

To deny what we fear to desire, is to disprove our own beliefs.

It is hard to deny to mourn, when nature commands us to weep.

Vertue rather denies wealth, than to enjoy it by evil means.

Clouds cannot cover secrecies, nor denials conceal truth. *Demost.*

To deny the knot of marriage, is to break the bond of salvation.

The strength of thunder overthrows high Towers, and the backsliding of Apostates confounds souls.

He that denies compassion to the penitent shall find small favour when he himself asketh forgiveness.

Counsel confounds doubts, and dissolves false denials.

Denials make little faults great, and truth makes great faults indifferent.

The denial of truth is a sickness of the soul, which can never be cured but by the shame of reason. *Herm.*

He which by denial hath falsified his oath shall hardly after recover his credit.

There cannot be a greater folly, than to trust him that will deny the truth for advantage or promotion.

He getteth no profit that denieth the truth in hope of reward.

Wise men esteem many words and many lies both alike.

He that will instruct others in the truth must never deny the truth himself.

Common Liars need more than common wits, else will their Tales be found double.

He that lieth, bearing the countenance of an honest man, by his outward shew of honesty sooner deceiveth

the ignorant, than many other which seem dishonest.

He that dares presume to make a lie unto his Prince, will not spare to deny the truth before a meaner Magistrate. *Tho. Aquin.*

To boast the denial of truth is more worthy punishment than to tell lies.

Believe not him which to day telleth thee a lie of another body, for he will not stick to morrow to tell a lie of thee to another man.

There is no greater sign of wickedness than open heresie.

He that obstinately denieth the truth before men upon earth, wilfully refuseth the soul's health in heaven.

He which denies the motions of the flesh, makes good the Divinity of the spirit.

To keep company with a notorious Liar is a means to make thy self suspected when thou tellest the truth.

The man that through use & custome denieth truth, and doth as it were, make an occupation of lying, shutteth himself out from the company and presence of God, loseth his good name and credit amongst men, and most horribly joyns himself to the Devil, yielding all his endeavours to the furtherance of infernal service.

*Contra negantem principia non est disputandum.*

*Qui semel à veritate deflexit, hic non majore religione ad perjurium quàm ad mendacium perducì consuevit.*

#### Of Repetition.

*Defin. Repetition is a repeating or rehearsing again of things past, being either forgotten, or needfull for present use or commodity: it is also an upbraiding of good turns, or a wearisome tediousness.*

**T**O repeat offences is to make the committer ashamed of his faults.

Often to repeat one thing is wearisome to the hearer, and troublesome to the teller.

Though

Though the hearing of our sins repeated be bitter, yet the perswasion of amendment is sweet.

Continually to upbraid men with their misdoing is the next way to make them become desperate.

God himself useth to threaten us oftener than to smite us. *Aug.*

Things oft repeated in memory make the memory more perfect.

As it is necessary to smite the iron being hot ; so it is needfull to repeat in private our own sins, before they prove odious.

To repeat offences with penitence is a likelihood of amendment.

There can be nothing so plainly repeated but it may be mistaken. *Terence.*

A wise man will not have one sin twice repeated unto him.

Vain repetition is an accusation of dulness.

To repeat one thing often, being needless, is a sign of a slender capacity.

It is requisite to know mens natures before we repeat their disgraces.

Time is the repeater of all things.

He which maketh repetition of his deceit deserves to be intangled by deceits.

It is the property of fools and children often to repeat prophecies.

Though it be a fault general for all men to sin, yet very few can endure to hear their sins repeated.

The things that be most scant to be gotten are most dear of price; and things seldom spoken of are most desired. *Plato.*

The best garments grow old with often wearing, and strange reports wax stale with too much telling.

Walls are said to have ears, when needless repetition hath too much tongue.

The often repeating of our faults to our selves in private causeth more care in our actions publick.

We must be content to hear what we would not, when we forget our selves, and doe that which we should not.

Good examples cannot too often be repeated, if we purpose to profit by them.

The often repeating of an injury received, makes manifest that the fact is not freely forgiven.

It is more commendation for a man to be silent, than to make repetition of his good deeds performed.

*Aur.*

Too much of any thing changeth the nature of every thing. *Terence.*

Fire were not to be counted fire, if it wanted heat; nor vertue to be known without repetition.

*Qui vetera argumenta verbis nihil mutatis repetunt, auditores fastidio enecant.*

*Non unum hodie, cras aliud; semper idem.*

### Of Offence.

**Defin.** *Offence is an injury or indignity offered either in speech or act, whereby either life or reputation is called into hazard, making the world in doubt of their vertue.*

**U**njust offences may escape for a time without danger, but never without revenge.

It were better for a man openly to be hurt with his enemy's sword, than secretly to be wounded with evil speeches. *Thal.*

Of little meddling comes much rest, and of licentious talk oft-times ensueth much unquietness.

There is no sufficient recompence for an unjust slander.

A fault once excused is twice committed.

A false report is a wilfull lie.

Light heads and sharp wits are most apt to invent smooth lies.

When

When the tongue babbles fondly, it is a token that the heart abounds foolishly.

As a Traitor that clippeth the coin of his Prince maketh it lighter to be weighed, but never the worse to be touched : so he that by sinister reports seemeth to impair the credit of his friend, may make him lighter among the common sort, who by weight are oft-times deceived ; but nothing impairerh his good name with the wise, who try all gold by the touch-stone.

If thou speak what thou wilt, thou shalt hear what thou wouldst not. *Bias.*

The greatest barkers are not always the greatest biters : as it is far easier with words to obtain the victory, than with deeds to attain the conquest.

To a vertuous mind an injurious word doth more hurt than the wound of a sword.

In the body of a man, the most necessary member is the heart, the goodliest instruments are the eyes, the parts most delicate are the ears, and the thing wherein most danger is, is the tongue. *Thales.*

Nature teacheth us to speak well, but wisdom teacheth us to speak in a fit time. *Epimenides* the Painter, after his return from *Asia*, being inquired of news, answered, I stand here to sell pictures, not tell tidings.

There is no better Philosophy, than for a man to learn silence.

The *Lycanians* had a Law, that if any stranger should enter into discourse with the Mistress of the house, he should for his offence have his tongue cut out.

The authours of offences and injuries are Liars. *Plot.*

Amongst the *Romans* it was held a great infamy for a man to praise the good wife of the house.

The eyes, hands and feet, ought not so soon to be subject to the penalty of the Law as the tongue ; because they are members for common use, but the tongue is the instrument of vanity and villany.

Where there is any hope of amends to be looked for, there the first offence deserves pardon. *Pontan.*

A small offence being renewed doth work some grievous displeasure in the end to the committer thereof.

The offender feareth the Law, but the innocent feareth fortune. *Boetius.*

Where offences of the best are never pardoned, the worst will amend for fear of extreme punishment.

*Nihil est tam insigne, nec tam ad diuturnitatis memoriam stabile, quàm id in quo aliquem offenderis. Cic.*

*Nulla mala potentia est, in quam non irruat injuria. Seneca.*

### Of Accusation.

*Defin. Accusation is the attainture or challenge of any party in a doubtfull matter, and may be employed both in good and evil part; sometimes proceeding from an honest passionate zeal, and sometimes from the defects of farther malice.*

**H**E that accuseth another must look that he be not guilty of the same fault himself. *Salust.*

Spies and Accusers are necessary evils in a Common-wealth.

Perfect vertue terrifieth an accuser; indifferent vertue whets him on.

Whosoever presently gives credit to accusation, is either wicked himself, or very childish in discretion.

Things grown full grow out of frame; and accusation being at the highest either resteth or declineth.

Great accusations have hard beginnings, both through their own debates and their inventours.

If greatness could keep what it gets, it should never be accused of infortunes. *Olaus.*

We accuse nature of prodigality, to spend in one age what should serve for two.

We suppose accusations against Fortune, lest she should burst with presumption.

Other

Other mens sins accuse our Consciences of frailty.

Ambitious men, raised once to dignity, accuse afterward all other estates of insufficiency. *Boi.*

Youthfull counsel, private gain, and particular hate, accuse Kingdoms of short continuance.

Wars pretending publick good, done for spight, work most injustice; for they bend their accusations against the mightiest persons.

Flattery, the nurse of vice, is the mother of false accusations; but zeal, of just appeals.

Kings, because they can doe most, are in accusation the worst, though they run into ills by compulsion.

Great men too much grated use rigour, and accuse humility of dulness.

He that accuseth himself is a just man. *Chrysost.*

Good must not be drawn from Kings by force, nor accusation by threats.

Fools weep when great men are accused, as pitying the fall of honour.

He that accuseth himself, and afterward answereth not, tempteth God. *August.*

General calamity accuseth Princes of general imbecillity.

When great men are accused and condemned, guilty Vassals are hopeles and desperate.

No man may be both the accuser and judge. *Plur.*

Princes endangered seek their peace by any means: and private persons injured seek revenge many times by false accusation.

The greatest wrongs that ever were effected were then performed, when Princes feared to fall by surmise or accusation.

The accused is not guilty untill he be convicted. *Lactan.*

*Ex defendendo, quàm ex accusando, uberior gloria comparatur. Cicero.*

*Accusator nocere, monitor prodesse reprehendendo studet.*

### Of Slander.

**Defin.** *Slander is a part of envy, and every whit as vile and dangerous: it is the superfluity of a cankered heart, which enraged with choler, after an injury received, or after some report thereof, wanting other means of revenge, doth with slanderous and reproachfull speeches give testimony of his hate and malice.*

**F**oul-mouthed Detraction is his neighbour's foe. The mouth of a slanderer calleth all things into question, and approveth nothing.

We kill hurtfull Vipers, if we spie them; but we nourish slanderers till they kill us.

As Rats and Mice eat and gnaw upon other mens meat; so the slanderer eateth and gnaweth upon the life and flesh of other men.

A tale unaptly told may be depraved.

He that hurteth his neighbour by his tongue, woundeth his own soul by his words.

They that speak evil and slander the dead are like envious dogs, which bite and bark at stones. *Zeno.*

The corrupt heart breaketh out by the leud tongue; and such as speak evil of all men are monsters among good men.

Whosoever useth to listen much to misreports, serveth either to lose his hearing, or his ears. *Pub.*

A common slanderer, striving to bring other men into hate, becomes odious himself.

Believe not every report, neither be thou moved by vain suggestions, lest through light trust thou lose friends, or, which is more bad, be counted a fool.

There are three sorts of Man-slayers; they which kill, they which hate, and they which detract.

Itching ears do swallow many wrongs.

He

He that trusteth to leud tongues is either swoln with hate, plagued with envy, consumed with thought, endangered by revenge, or lost in hope.

Nature hath given us two ears, two eyes, and but one tongue ; to the end we should hear and see more than we speak. *Socrat.*

Though the tongue be but a small member, yet it many times doth more hurt than the whole body besides.

Keep thy tongue, and keep thy friend ; for few words cover much folly, and a fool being silent is thought wise.

Diversity of meats hurts digestion, and changeableness of reports begetteth slander.

Long promises are figures of cruelty, and large slanders the signs of great envy.

Slander offends the living, and gnaws upon the dead.

The slanderer doth unjustly accuse, and ought to be punished in the same sort as the party accused should have been, if the accusation had been found true.

Slanderers in ancient times have been marked in the forehead with a hot iron.

*Apelles*, after he had escaped a false slander, thus by his art described her in a Table painted ; He pictured a Judge with the ears of an Ass, having on the one side two Ladies, Ignorance and Suspicion ; before him false Accusation with a countenance full of fury, holding in the left hand a burning Torch, and with his right hand pulling a young man by the hair, who lifted up his eyes and hands to heaven ; near unto him was a man looking pale, earthly, and asquint, which was Envy ; two Damsels followed false Accusation, named Treason and Deceit, behind whom stood a Lady wailing and mourning, called Repentance, which fastened her eyes upon a very fair Lady called Truth : declaring by this, that we ought not lightly to

to believe every accusation and slander that is brought unto us.

*Aut in infamia vulneribus aut morte, desinet calumnia.*

*Detractor uno verbo tres simul jugulat homines : seipsum, auscultantem, & eum cui detrahit.*

#### Of Scoffing.

*De fin.* Quips, or Scoffs, are depraving from the actions of other men ; they are the overflowing of wit, and the superfluous scums of conceit.

**T**O play the scoffing fool well, is a sign of some wit, but no wisdom.

All kind of mockery ought to be shunned, which is a reproach covered with some fault, and which accustometh the mocker to rail and lie, and moveth more than an injury, when it proceedeth from a will to outrage and malice without necessity.

An Adder keeps his venome in his tail, but the poison of a Scoffer is in his tongue.

What is sweet in the mouth is bitter in the stomach : and scoffs pleasant to the ear are harsh to the best understanding.

A fault wilfully committed by scoffing cannot be amended by repentance.

He that mocks a wise man with flattery mocks him with insufficiency.

Scoffs have not reward, but disdain ; nor praise, but ill employment.

To haunt the company of scoffers, is to be stained with scoffs.

To mock the man that loves us is monstrous villany.

Good and evil follow one another, so do scoffs and hatefull estimation.

The least man can doe some hurt, and the absurdest tongue can disparage.

He that most scoffs, shall be most scoffed at for his reward.

To.

To jest is tolerable; but to doe harm by jest is insufferable. *Bias.*

It is better to doe well than to speak well; but easier to reprehend than to amend.

One Wolf will not make war against another, neither will one scoffer contend in scoffs willingly with another; but when they do, it proves either fatal, or witty.

There are more mockers than well-meaners; and more foolish quips than good precepts.

Mocking is an artificial injury.

The fairest beauty may prove faulty, and the wittiest scoff ridiculous.

It is better to have an open enemy than a private scoffing friend.

It is better to be born foolish, than to imploy wit unwisely.

The loss that is sustained with modesty is better than the gain that is gotten with impudence.

It is good to hold an Ass by the bridle, and a scoffing fool at his wit's end.

To be accounted a Nobleman's Jester, is to be a mercenary fool. *Bias.*

He that makes an ordinary use of scoffing shall never be well thought of in his life, nor find happiness at his death.

*Qui pergit quæ vult dicere, quæ non vult audiet.*

*Prava necat morsu spatiosum vipera Taurum:*

*A cane non magno sæpe tenetur aper.*

### Of Physick.

**Defin.** *Physick is that natural Philosophy which tendeth to the knowledge of man, and those causes which concern the health and good estate of his body.*

**P**hyssick is a continual fountain or spring of knowledge, by which we maintain long life.

The

The sick man desireth not an eloquent Physician, but a skilfull. *Seneca.*

We begin to be sick as soon as we be born. *August.*

The infirmity of the body is the sobriety of the mind.

The strength of the body is the weakness of the mind, and the weakness of the body the strength of the soul.

Delicate fare is the mother of sickness.

Physick rightly applied is the repairer of health, and the restitution of a weak or decayed nature.

Next unto the glory of God, we ought to regard the profit of the Common-wealth; and then Philosophy, which is Physick, nothing being more commodious.

Physick, being rightly used, is an art to find out the truth both of divine and humane beginnings.

The scope of Physick is to glorifie God in the works of nature, teaching men to live well, and to help their neighbours.

A prattling Physician is another disease to a sick man.

An Oratour doth not always perswade, nor the Physician cure. *Arist.*

To know the use of Physick is sweet, but to tast it is unsavory.

It is requisite that he be tormented with pain, which will not be eased by Physick.

Death holdeth a sword against our throats, and Physick a preservative of health to our hearts.

Death is most desired of them that be miserable, and Physick most esteemed of them that be mighty.

They that be found themselves are more ready in counsel than skilfull in knowledge, to prescribe rules of Physick to the sick. *Bian.*

As

As a blind man cannot see the fault of another's eyes, so an unskilfull Physician cannot perceive the defects of the body.

To take Physick when the disease is desperate, is to desire the Physician to help to consume our substance.

Medicines be not meat to live by.

The Patient unruly maketh the Physician more cruel.

The thief is commonly executed that killeth but one man, and the Physician scapeth that killeth a thousand.

Physicians oftentimes do use under the shew of honey to give their Patients gall, and by this means preserve their health: whereas if they went plainly to work, the sick would never take that which were wholesome, if not toothsome.

The number of Physicians is the increasing of diseases.

Great variety of Medicines do no good at all to a weak stomach.

Some have compared those which use often to take physick, to them which drive the Burgeses out of the City, to place strangers in their room.

*Hippocrates*, above all other things, recommendeth to a Physician, that he should well advise himself, if in plagues and extraordinary diseases he found nothing which was divine, that is to say, whether the hand of God were not the proper cause of the sickness of the party diseased.

Physicians are happy men, because the Sun makes manifest what good success soever happeneth in their cures, and the earth burieth what fault soever they commit. *Nicoles*.

*Ægri quia non omnes convalescunt, non idcirco nulla medicina est. Cicero.*

*Dat Galenus opes, dat Justinianus honores.  
Ex aliis paleas, ex istis collige grana.*

### Of Pain.

**Defin.** *Pain, adversity, or perturbations, are but affections and inclinations which come from our will, corrupted by the provocations and allurements of the flesh, and which wholly resist the divine nature of the reasonable part of the soul, fastning it to the body with the nail of discontentment.*

**P**Ain is always a companion of pleasure, and danger the handmaid attending on delight.

To trouble a troubled man, is to redouble his pain.

Where adversities flow, there love ebbs; but friendship standeth stedfast in all storms.

Prosperity getteth friends, but adversity trieth them.

*Pacuv.*

In pain and judgment the quality with the quantity must be considered.

It is less evil to suffer one than to resist many.

The greatest misery that may be is to fall into unknown misery.

Misery can never be so bitter as eternal felicity is pleasant. *Erasmus.*

Danger always attendeth at the heels of pride and ambition.

Adversity quickneth our sleepy spirits: for by prosperity we learn but ignorance, by adversity we are taught knowledge.

Misery and life are two twins, which increase, are nourished, and live together.

He cannot rightly judge of pleasure that never tasted pain.

As no fortune can dismay him that is of a courageous mind: so no man is more wretched than he that  
thinks

thinks himself to be unfortunate.

In the time of calamity most men are more sorry for that their enemies can speak of their distress, than for the pain they endure.

Diversities happening to good men may vex the mind, but never change their constancy.

As the most pestilent diseases do gather unto themselves all the infirmity wherewith the body is annoyed: so doth the last misery embrace in the extremity of it self all former mischiefs. *S. P. S.*

Patience breeds experience, experience hope, and hope cannot be confounded.

The pain of death is for sin, the pain of conscience for sin; but the pain of hell is eternal.

The pain of the eye is lust, the pain of the tongue liberty, and the pain of both repentance.

Misery is full of wretchedness, fuller of disgrace, and fullest of guiltiness.

He suffers double punishment that hath his pain prolonged.

He finds helps in adversity that sought them in prosperity.

The remembrance of pleasures past aggravates the pains that are present.

A fawning friend in prosperity will prove a bitter foe in adversity.

It is hard in prosperity to know whether our friends do love us for our own sakes, or for our goods: but adversity proves the disposition of mens minds.

He that lendeth to another in time of prosperity, shall never want helps himself in the time of adversity.

*Ut secunda moderatè tulimus; sic non solùm adversam, sed funditus eversam fortunam fortiter ferre debemus.*

Nullus

*Nullus dolor est quem non longinquitas temporis minuat atque molliat. Cicero.*

### Of Tears.

*Defin. Tears, or Sorrow, is a grief or heaviness for things which are done and past: they are the onely friends to solitariness, the enemies to company, and the heirs to desperation.*

**T**Ears are no cures for distress, neither do present plaints ease a passed harm.

There is no sour but may be qualified with sweet potions; nor any dolefull malady but may be allayed with some delightfull musick.

Tears crave compassion, and submission deserveth forgiveness. *Greg.*

The violence of sorrow is not at the first to be striven withall; because it is like a mighty beast, sooner tamed with following, than overthrown by withstanding.

Woe makes the shortest time seem long. *S. P. S.*

Women are most prone to tears, and have them soonest at command. *Eurip.*

Sorrow bringeth forth tears, as a tree bringeth forth fruit.

That grief is best digested that brings not open shame.

Bury the dead, but weep not above one day. *Homer.*

We shall sooner want tears than cause of mourning in this life. *Seneca.*

Sorrows concealed are more sour; and smothered griefs, if they burst not out, will break the heart.

The heart that is greatly grieved takes his best comfort when he finds time to lament his loss.

Tears and sighs declare the heart to be greatly grieved.

A tear

A tear in the eye of a Strumpet is like heat-drops in a bright Sun-shine, and as much to be pitied as the weeping of a Crocodile.

Of sorrow and lamentation cometh watching and bleared eyes.

Tears are the badges of sorrow. *Archim.*

Passion is a most cumbersome guest unto it self.  
S. P. S.

Deep-conceited sorrows are like to Sea-ivy, which, the older it is, the deeper root it hath.

Passions are like the arrows of *Cupid*, which if they touch lightly, prove but toys; but once piercing the skin, they prove deep wounds.

Where the smallest shew of tears is, there is oftentimes the greatest effect of sorrow.

Tears in many ease the grieved heart: for grief is like to fire; the more it is covered, the more it rageth. *Plutarch.*

Shedding of tears is the easing of grief.

Tears are the fruits of passion, the strength of women, the signs of dissimulation, the reconcilers of displeasures, and the tokens of a broken heart.

Tears are the food of the soul.

There are in the eyes three sorts of tears: the first of joy, which in old men shew their kindness; the second of sorrow, which in wretched men shew their misery; the third of dissimulation, which in women shew their nature.

Lay thy hand on thy heart when thy wife hath the tear in her eye; for then she intendeth either to sound thee, or to sift thee.

When grief doth approach, if it be small, let us abide it, because it is easie to be born; but if it be grievous, let us bear with it, because our glory shall be the greater.

Care not for sorrow; it will either dissolve, or be dissolved.  
How

How miserable is that grief which can utter nothing in torments! *Seneca.*

Men take a certain pleasure in weeping, when they lament the loss of friends.

*Solon* having buried his Son, did weep very bitterly: to whom when one said, his tears were all in vain; For that cause, quoth he, I do weep the more, because I cannot profit with weeping.

Too much sadness in a man is as much to be condemned as over-much boldness in a woman is to be despised. *Bias.*

*Lepidus* by a long grief conceived of the misbehaviour of his wife shortned his own days.

To lament with tears the follies of our former life is profitable: but to grieve too much for worldly losses is a sign of foolishness.

*Per lacrymas argumentum desiderii quærimus, & dolorem non sequimur, sed ostendimus; nemo enim sibi tristis est.*

*Cura leves loquuntur, ingentes stupent. Senec.*

### Of Neighbours.

*Defin. Neighbours are those in whom we find towards us the greatest bonds of charity; and not, as is vulgarly taken, them that live near about us.*

**T**HE greatest love in us, next unto God, ought to be love towards our neighbours.

Whatsoever duties we perform in kindness towards our neighbours we perform unto God.

Love is the first foundation of marriage, and conjunction of neighbourhood.

The end of a man's being is the glory of his Creator, and the love of his neighbour.

The love of neighbours appertains mightily unto salvation.

Men are not born for themselves, but for their Country,

Country, Parents, and Neighbours. *Cicero.*

All things on earth are created for men ; and men are created to worship God, and aid one another.

Whosoever will follow nature, must love his neighbour, and maintain society.

*Themistocles* selling certain land, made it be proclaimed that it had a good neighbour. *Plutarch.*

No man may slander or lie for his profit, because such gain is his neighbour's indignity.

Duty and profit are two distinct things, and separated, belonging to our neighbours and our selves.

We must esteem our neighbour's love as dearly as the purest gold.

It is more praise-worthy to relieve one neighbour, than to kill many enemies.

We must frame all our actions to the glory of God, to the love of our neighbours, and the profit of the Common-wealth.

The tidings of a bad man's burial comes never too soon to the ears of his neighbour.

The envy of a bad neighbour is worse than the sting of a Serpent.

He that lives alone lives in danger : society avoids many perils. *Marc. Aurel.*

The love of our neighbours binds us from unlawful actions against them.

Gold is proved in the furnace, and a neighbour's love tried in time of trouble.

That neighbour is to be well thought of which is ready in good will to help according to his power.

A rolling stone never gathers moss, nor a fickle-minded man love amongst honest neighbours.

The love of neighbours is the strongest pillar to support the Common-wealth.

He is careless and uncharitable who will play at Cards whilst his neighbour's house is burning.

Good

Good turns done to unthankfull neighbours are like water poured into open sieves.

Necessity ingendreth in a man war against himself; and malice to hurt his neighbour.

*Ut in re rustica, non satis est teipsum bonum esse colonum, sed magni refert cujusmodi habeas & vicinum: sic in vita, non satis est si teipsum integrum virum praestes, sed refert cum quibus habeas consuetudinem.*

*Nunc ego illud verbum experior vetus, Aliquid mali esse propter vicinum malum. Plau.*

### Of Proverbs.

Defin. Proverbs are onely sententious speeches of authentick authours, or the usual phrases begot by custome.

**A** Little stream serveth to drive a light Mill.  
A small sum will serve to pay a short reckoning.

A lean fee is a fit reward for a lazy Clerk.

A rolling stone gathers no moss.

All is not gold that glistereth.

Where is nought to be had, the King loseth his right.

It is good to strike the iron while it is hot.

The burned child dreadeth the fire.

Soft pace goeth far.

Good wine needeth no bush.

Hunger is the best sauce.

Sweet meat must have sour sauce.

It is evil halting before a cripple.

Self doe, self have.

Harm watch, harm catch.

Too much of one thing is good for nothing.

Hot sup, hot swallow.

One scabbed sheep will infect a whole flock.

Like master, like man.

Look not a given horse in the mouth.

When the belly is full the bones would be at rest.

He

He that reckoneth without his host must reckon twice.

A carrion Kite will never be a good Hawk.

He robbeth *Peter* to pay *Paul*.

Too much familiarity breeds contempt.

*Rome* was not built in one day.

Better late thrive than never.

After death the Physician.

After dinner Mustard.

No fire without some smoak.

A fool's bolt is soon shot.

All covet, all lose.

After a storm cometh a calm.

It is better to bow than to break.

Need makes the old wife to trot.

Death dealeth doubtfully.

More cost more worship.

It is an ill wind that blows good to none.

Much coin, much care.

Much meat, much malady.

Much learning, much sorrow.

Look before you leap.

Time and Tide tarry for no man.

Like lips like lettice.

Many things chance between the cup and the lip.

What is bred in the bone will never out of the flesh.

Every man for himself, and God for us all.

Bare words are no lawfull bargain.

It is good sleeping in a whole skin.

The end trieth all.

In little meddling lieth much rest.

Wake not a sleeping Lion.

The vessel will favour of the first liquor.

One Swallow brings not a Summer.

White Silver dies black lines.

Fire is as hurtfull as healthfull.

Water is as dangerous as commodious.

Credit ought rather to be given to the eyes than to the ears.

Where many words are spoken, truth is held in suspicion. *Stibæus.*

He that goeth a borrowing goeth a sorrowing.

A friend in the Court is better than money in the purse.

He gives twice that gives quickly.

He that spareth to speak spareth to speed.

Service willingly offered is commonly refused and suspected.

A man's own manners do shape him either good or bad fortunes.

A near friend is better than a far-dwelling kinsman.

*Discipulus prioris posterior dies.*

*Dulce bellum inexpertis.*

#### Of Sentences.

*Defin. Sentences are the pishy and sweet flowers of wit, compiled in a ready and deliberate brain, and uttered in short and elegant phrases.*

**H**E that desireth to make a good market for his wares must watch opportunity to open his shop.

Where the foundation is weak, the frame totteth; and where the root is not deep, the tree falleth.

Where the knot is loose, the string slippeth; and where the water is shallow, no vessel will ride.

Where sundry flies bite, the gall is great; and where every hand fleeceth, the sheep goeth naked. *Demost.*

He that talketh much and doeth little is like unto him that sails with a side-wind, and is born with the tide to a wrong shore.

Eagles flie alone, and they are but sheep that always flock together.

The mean man must labour to serve the mighty, and the mighty must study to defend the mean.

Standing pools gather filth, and flowing rivers are always sweet.

He that bites of every weed to search out the nature, may light upon poison; and he that loves to be sifting of every cloud, may be smitten with a thunder-stroak.

A wanton eye is the dart of *Cephalus*, that where it levelleth there it lighteth, and where it hits woundeth deep.

Depth of wisdom, height of courage and largeness of magnificence get admiration.

Truth of word, meekness, courtesie, mercy and liberality stir up affection.

There is no man suddenly excellently good, or extremely evil; but grows either as he holds himself up in vertue, or lets himself slide to vice.

Cunning to keep is no less commendable than courage to command.

The court of affection is held by the racking steward Repentance. *S. P. S.*

As life without learning is unpleasant, so learning without wisdom is unprofitable.

He properly may be called a man, that in his behaviour governeth himself like a man, that is to say, conformable unto such things as Reason willeth, and not as the motions of sensuality will.

Examples of the dead that were good do profit men more to live well than the counsel of the wicked that be living, which doth inter and bury those that are now alive.

Far better it is to be a tenant of liberty, than a landlord of thrall.

He that makes himself a sheep, shall be eaten of the Wolf.

He that loseth favour on land to seek fortune at sea, is like him that stared so long at a star that he fell into a ditch.

Small helps joyned together wax stronger.

He is unworthy to be a Master over others that cannot master himself. *Pho.*

A master ought not to be known by the house, but the house by the master.

A busie tongue makes the mind repent at leisure.

By repentance we are drawn to mercy, without whose wings we cannot fly from vengeance.

Where the demand is a jest, the fittest answer is a scoff. *Archim.*

When Dogs fall a snarling, Serpents a hissing, and Women a weeping, the first means to bite, the second to sting, and the third to deceive.

A subtil Wolf will never hunt too near his own den.

Such as be born deaf or blind have commonly their inward powers the more perfect.

He that helpeth an evil man hurteth him that is good. *Crates.*

When that thing cannot be done that thou wouldest, then seek to compass that which thou knowest may be brought to pass.

Contempt is a thing intolerable, forasmuch as no man can think himself so vile that he ought to be despised.

Sudden motions and inforcements of the mind do often break out either for great good or great evil. *Hom.*

Many men labour to deliver themselves from contempt, but more study to be revenged thereof.

It is the corrupting of the good to keep company with the evil.

The

The eye can never offend, if the mind would rule the eye.

Where there is division there is confusion. *Solon.*

That person is not worthy to live that taketh not care how to live well.

Negligence in private causes is very dangerous.

Solitariness is a flie enemy, that doth most separate a man from doing well. *S. P. S.*

He that mindeth to conquer must be carefull.

Money borrowed upon usury bringeth misery, although for a time it seem pleasant.

Of a short pleasure long repentance is the heir. *Xenocrat.*

Private losses may be holpen by publick pains.

Immoderate wealth causeth pride, pride bringeth hatred, hatred worketh rebellion; rebellion maketh an alteration, and changeth Kingdoms.

That kind of contemplation that tends to solitariness is but a glorious title to idleness.

Liking is not always the child of beauty.

Jealousie is the harbinger of disdain.

All is but lip-wisdom that wants experience.

Who will resist love, must either have no wit, or put out his eyes.

Love is to a yielding heart a King; but to a resisting, a Tyrant. *S. P. S.*

Fear is the onely knot that knitteth a Tyrant's people to him, which once being untied by a greater force, they all scatter from him, like so many birds whose cages are broken. *S. P. S.*

Ambition and love can abide no lingring.

No thraldome to the inward bondage.

The right conceit of young men is, that they think they then speak wisely when they cannot understand themselves.

He that will needs stir affections in others must

first shew the same passion himself.

Things lost by negligence must be recovered by diligence.

As rewards are necessary for well-doers, so chastisements are meet for offenders.

Vertue like the clear Heaven, is without clouds.  
*S. P. S.*

He that will blame another must first be blameless himself, especially in the matter that he blameth another for.

Suspicion breedeth care, and the effects of cruelty stir up a new cause of suspicion.

It is best dealing with an enemy when he is at the weakest. *Aurel.*

The better sort eschew evil for shame, but the common people for fear of punishment.

Laws not executed are of no value, and as good not made as not practised.

Things that are wrongfully gotten have no certain assurance.

Not as men would, but as men may, and as the nature of things doth require, so should they deal.

Where flatterers bear rule, things come to ruine.  
*Pompeius.*

Such is the man and his manners as his delight and study is.

By diligence and pains-taking all may be amended that is amiss.

When things are in extremity, it is good to be of good cheer, and rather endeavour to amend them, than cowardly to faint and despair of all.

They that trust much to their friends know not how shortly tears be dried up.

God and nature do set all things to sale for labour.

Great is the value of order and foresight to govern things well.

Man can better suffer to be denied than to be deceived.

Lingring is most loathsome, when necessity requireth haste. *Quint.*

The carefulness of the wicked causeth the godly to look about them.

All passages are open to the stout and valiant minded man.

Flying tales and flattering news do never good to any State.

It is better to fight with an enemy at is own home, than for him to fight with us in our Countrey.

Private welfare is not to be preferred before the Common-weal.

Wise men being wronged are to be feared of the wrong-doers.

Careless men are ever most nigh unto their own harm.

Fair promises make fools fain; and flatterers seek by discrediting others to benefit themselves.

Good men sometimes are in greater danger for saying the truth, than evil men for speaking falsely. *Plaut.*

Of one inconvenience oftentimes suffered many mischiefs commonly follow.

Forbearance of speech is most dangerous, when necessity requireth to speak.

A bold speech upon a good cause deserveth favour.

Sleep and food are enemies to the mourning which passion perswadeth to be reasonable. *S. P. S.*

Often suspecting of others cometh of secret condemning our selves

Advancement is the most mortal offence to envy.

Through diligence and care things may be redressed, which were by sloth and negligence so born. *Aurel.*

He doeth wrong that giveth cause of war, not he

that seeketh the redress of wrong.

The less one feareth his enemy, the nigher he is to his own harm.

It is better to begin a war than to abide war.

Such as are careless in their own causes hardly can be carefull about other mens affairs. *Thales.*

Corrupt officers never want matter to satisfie their corrupt minds.

It is folly to refuse the aid of a stranger when we may have it, and are in need thereof.

These three chief points are necessarily belonging to a counsellour; to be bold, plain, and faithfull.

That City is of no value which is not of ability enough to punish wrong doers: neither is that Common-weal any thing worth at all where pardon and intercession prevail against Laws.

The mind of man is his guide in all things, and the same is onely to be instructed and trained up with knowledge and learning.

To know well, and to doe well, are the two points belonging to vertue. *Origen.*

Vertue is praised of many men, but very few desire to follow her effectually.

Honour got by vertue hath perpetual assurance. *Cicero.*

That man cannot long endure labour which wanteth his natural kind of rest.

The mind of man is man himself, and needeth continual teaching.

Though that all new chances cause presently new thoughts; yet thereby we attain more stedfastness against mishaps to come.

After the unlawfull getting of a covetous father, followeth the riotous spending of a prodigal son.

*Ita vivendum est cum hominibus tanquam Deus videat; ita loquendum, tanquam Deus audiat.*

*Omnia*

*Omnia præclara rara, nec quidquam difficilius quàm reperire quod sit omni ex parte in suo genere perfectum.*

Of Similitudes.

*Defin. Similitudes, or Likeness, are the Images or Pictures of the things to which they are compared, lively explaining one thing in a far different object.*

**A**S that member is nothing profitable, but rather hurtfull to the body, which by corruption is lame and imperfect: so that subject whose mind is drawn into sundry practices of discord, working the disquiet of a common peace and tranquillity, may be justly cut off, as an unprofitable part or canker in a Common-wealth.

As the vertue of a Prince is the chiefeft authority of the Magistrate; so are the good conditions of the Rulers the best stay and strongest defence of inferiours. *Plut.*

As he is not unfortunate which is poor and deformed; so they are not to be accounted happy which are onely rich and beautifull.

As plants measurably watered grow the better, but being watered too much are drowned and die: so the mind with moderate labour is refreshed, but with over-much is utterly dilled. *Erasmus.*

As any thing, be it never so easie, is hard to the idle; so any thing, be it never so hard, is easie to the wit well employed. *Ennius.*

As a Ship having a sure Anchor may lie safe in any place: so the mind that is ruled by perfect reason is quiet every-where.

As that fire smoaketh not much which flameth at the first blowing: so the glory that brightly shineth at the first is not greatly envied at; but that which is long in getting is always prevented by envy.

As the man that drinks poison destroyeth himself

therewith : so he that admitteth a friend e'er he perfectly knows him may hurt himself by too much trusting him.

As the perfect Gold, which is of a pure substance, sooner receiveth any form than the sturdy Steel, which is gross and massie metal : so womens effeminate minds are more subject to affection, and are sooner fettered with the snare of fancy, than the hard hearts of men.

As golden Pillars do shine upon the sockets of silver ; so doth a fair face with a vertuous mind *Perian*.

Like as a good Musician, having any key or string of his instrument out of tune, doth not immediately cut it off, and cast it away, but either with straining it higher, or slacking it down lower, by little and little causeth it to agree : so should Rulers rather reform transgressours by small corrections, than seek to cast them away, for every trespass.

As *Apollodorus* was wont to say of *Chrysippus*'s books, that if other mens sentences were left out, the pages would be void : so may we speak of Brokers ; for if other men enjoyed their goods, their Ware-houses would be quickly empty.

As the strong bitterness of the Aloe-tree taketh away the sweetness of the sweetest honey : so evil works destroy, and take away the praise of good deeds.

As a vessel is known by the sound, whether it be whole or broken : so are men proved by their speech, whether they be wise or foolish. *Demost*.

As wine in *Plato*'s opinion is the mother of verity : so Love in *Iamblichus*'s censure is the fruit of idleness.

As in feasts hunger is the best sawce : so of guests mirth is the best welcome.

As the occurrence of many things bringeth much trouble : so the considerations thereof procure experience.

Like

: Like as a battered or crazed ship, by drinking in of water, not onely drowneth her self, but all those that are in her : so a Ruler, by using viciousness, destroyeth not himself alone, but all others besides that are under his government.

As ignorant Governours bring their Country into many inconveniences : so such as are devilishly politick, utterly overthrow the State.

As truth is the centre of Religion : so contrary opinions founded on evil examples are the corruptions of the world, and the bringers in of Atheism.

As it becometh Subjects to be obedient to their Sovereign : so it behoveth that the King be careful for the commodity of his Common-weal. *Sigif.*

As there is no deliberation good that hangeth on delay : so no counsel is profitable that is followed unadvisedly.

As that Kingdom is most strong where obedience is most nourished : so that State is most dangerous where the souldier is most negligently regarded.

As no Physician is reputed good that healeth others, and cannot heal himself : so he is no good Magistrate that commandeth others to avoid vices, and will not shun evil himself. *Marc. Aurel.*

As the green leaves outwardly shew that the tree is not dry inwardly : so the good works openly testify the zeal of the heart inwardly. *Eras.*

Like as a governour of a ship is not chosen for his riches, but for his knowledge : so should the chief Magistrate in every City be chosen rather for his wisdom and godly zeal, than for his wealth and great possessions.

As the goodness of wise men continually amendeth ; so the malice of fools evermore increaseth. *Pyth.*

As they which cannot suffer the light of a candle, can much worse abide the brightness of the Sun : so

they that are troubled with small trifles would be more amazed in weighty matters.

As fire cast into the water is quickly quenched : so a false accusation against an honest life is soon extinguished.

As the Canker eateth and destroyeth iron : so doth envy eat and consume the hearts of the envious.

As the savour of stinking carrion is noisome to them that smell it : so is the speech of fools tedious to wise men that hear it. *Solon.*

As the wicked and malicious person is most hardly to commit the greatest crimes : so is he most cruel and ready wickedly to give sentence against another for the same offence.

As men eat divers things by morsels, which if they should eat whole would choak them : so by divers days we suffer troubles, which, if they should all come together, would make an end of us in one day.

As sin is natural, and the chastisement voluntary : so ought the rigour of justice to be temperate, so that the ministers thereof should rather shew compassion than vengeance ; whereby the trespassers should take occasion to amend their sins past, and not to revenge the injury present. *Hermes.*

As when the wood is taken from the fire, and the embers quenched, yet nevertheless the stones oft-times remain hot and burning : so though the flesh be chastised with hot and dry maladies, or consumed by many years in travel, yet concupiscence abideth still in the bones. *Antist.*

As after great storms the air is clear : so after the floods of repentant tears the conscience is at quiet.

As darnel springeth up among good wheat, and nettles among roses : even so envy groweth up among vertues. *Theop.*

As the leaves of a book which is seldome used  
will

will cleave fast together : even so the memory waxeth dull, if it be not often quickned.

Like as an Adamant draweth by little and little the heavy Iron, untill at last it be joyned with it : so vertue and wisdom draw mens minds to the practice thereof.

As a vessel cannot be known whether it be whole or broken, untill it hath liquor in it : so can no man be known what he is before he be in authority.

As it is great foolishness to forsake the clear fountains, and to drink puddle-water : so it is great folly to leave the sweet doctrine of the Evangelists, and to study the dreams of mens imaginations.

As sight is in the eye, so is the mind in the soul.  
*Sophoc.*

As desire is glad to imbrace the first shew of comfort : so is hope desirous of perfect assurance. *S. P. S.*

*Ut ad cursum Equus, ad arandum Bos, ad indigandum Canis ; sic homo ad duas res, intelligendum & agendum, natus est, quasi immortalis Deus Cicero.*

*Ut ager, quamvis fertilis, sine cultura fructuosus esse non potest ; sic sine doctrina animus.*

### Of Bravery.

Defin. Bravery is riotous excess, either in apparel or other ornaments : it is also a part of pride, and contrary to decency and comeliness.

**E**Xcess of bravery brings a man of much wealth quickly to poverty.

Pride joyned with many vertues choaks them all.

They that rather delight to deck their bodies than their souls, seem men rather created for their bodies than their souls.

Excess in vanity hath never end.

Theft or violent death ever waiteth at the heels of excess.

The

They never can be carefull to keep a mean in husbanding another man's wealth which are careless in bestowing their own substance upon excess.

To spend much beyond power, and hope much upon promises, make many men beggars which were left wealthy.

He that employeth his substance in bravery shall quickly bring his estate to beggary.

The cause why bravery is so much esteemed, is the respect the world taketh of the outward appearance, neglecting the inward excellence.

There are three things that cost dearly and consume quickly; a fair woman that is unchast, a rich garment that hath many cuts, and a wealthy stock on an ill husband.

A fool clothed in a gay garment if he get any courtesie, may thank his weed, and not his wit. *Archim.*

As the weed cannot be esteemed precious for the fair flower which it beareth: so ought no man to be accounted vertuous for the gay garment which he weareth.

Building may be overthrown with wind, Apparel consumed with moths: what folly is it then for men to delight in that which the light wind can waft, and the small worm destroy?

He that wasteth his wealth to follow every fashion, and spendeth his substance to maintain his bravery, may be counted the Mercer's friend, the Taylor's fool, and his own foe. *Bias.*

Rich cloaths are beggars weeds to a discontented mind.

Bravery of apparel is nothing worth, if the mind be miserable.

Desire of that we cannot get torments us, hope of that we may have comforts us, and the bravery of that we possess makes us become proud.

As

As oil being cast upon the fire quencheth not the flame: so bravery bestowed upon the body never humbleth the soul.

As it is no wisdom in admiring the scabbard to despise the blade: so it is mere folly to praise a man for his bravery, and discommend him for his decency.

Rain can never cause the Corn to bring forth any fruit which is sown upon hard stones; nor can speech persuade a proud man to become an enemy to brave apparel.

Gorgeous garments are marks of pride, and nets of riotousness.

As a man would judge one to be ill at ease that weareth a plaster upon his face; or one that hath been scourged, to be punished by the Law: so doth painting betoken a diseased soul marked with adultery.

Woe to that beauty which sleepeth not with the face. *Horace.*

If by the Civil Law the Child may have an Action of the Case against him which shall deface the Pourtraiture of his Father; we may imagine how much it displeaseth God, if by artificial painting we seek to correct his workmanship.

Painting hastens wrinkles before old age comes. *Chrys.*

Those which are curious in decking of the body despise the care of the Soul.

All kind of painting, artificial garnishing, and colouring of hair, was forbidden among the Spartans.

*Splendida sit nolo, sordida nolo cutis.*

*Sint procul a nobis juvenes. ut sœmina compri.*

### Of Boasting.

Defin. *Boasting is a part of pride, wherein a man seeketh to extoll himself vain-gloriously beyond his deserving,*

ving, or the repute of the world for any action done.

**A** Dog that barketh much will bite but little : and the man that uses to make great promises will yield but small performance in the end.

Good wits are often hindred by shame-facedness, and perverse conceits are boldened by impudency.

Many mens threatnings be more fearfull in hearing than hurtfull in effect.

He boasteth in vain of his great Lineage, that, having no goodness in himself, seeketh to be esteemed for the Nobility of his Ancestours.

Great offers are often promised in words, and seldom performed in deeds.

There be many who can boast of battels that never fought in the fields.

Where the matter it self bringeth credit, a man for his gloss deserveth small commendation.

Great boast giveth least courage, and many words are signs of small wit.

Arrogancy is always accompanied with Folly, Audacity, Rashness, Insolency and Solitariness. *Plato.*

A boasting tongue is a manifest sign of a cowardly heart. *Bias.*

*Crassus* boasting of his mighty Army, was prettily answered, It is not their multitude which follow thee, but thy courage in leading them, which shall make thee famous.

No man may truly brag of what he hath, sith what he hath may be lost. *Eur.*

*Tully* gloried in that he had amplified the Latine Tongue.

The world can boast of nothing but vanity, neither vanity brag of any thing more than the end.

He that boasteth himself to know every thing  
is.

is most ignorant : and he that presumeth to know nothing is wise. *Plato.*

Boast is but the scum of thought, vanishing with fading pleasure, and entertained by foolish objects.

Great threatnings are like big winds, they bluster fore, but they end soon.

It is a foolish boast whereby men make manifest their own ignorance.

Where good Wine is, there needs no Garland : and where vertues are, there needs no commendation.

Of few words ensue many effects ; of much boasting small belief.

Those that boast most fail most ; for deeds are silent.

To fill thy mouth with boasting, is to fill thy name with slander.

It is better to be silent, than to brag or to boast vaingloriously any thing in our own commendation.

*Vanam gloriam semper sequitur infamia ; Et qui insolenter utitur gloriâ incidit in ignominiam.*

*Phidias sui similem speciem inclusit in clypeo Minervæ, cum inscribere liceret.*

### Of Nature.

**Defin.** Nature is that spirit or divine reason which is the efficient cause of natural works, and the preserving cause of those things that have being through the only power of the heavenly Word, which is the work-master of nature and of the whole world, and hath infused into every thing a lively virtue and strength, whereby it increaseth and preserveth it self by a natural faculty.

**N**ature in despight of time will frown at abuse.  
Nature hath a certain predominant power over the mind of man.

The

The man that lives obedient to nature can never hurt himself thereby.

Actions wrought against Nature reap despight; and thoughts above Nature disdain.

As Art is a help to nature, so is experience the trial and perfection of Art.

As nature hath given beauty, and vertue given courage; so nature yieldeth death, and vertue yieldeth honour.

Nature is above Art in the ignorant, and Vertue is esteemed all things of the wise.

It is hard to streighten that by art which is made crooked by nature. *Peri.*

Nature is placed in the Eye, Reason in the Mind, but Vertue in both.

Consider what Nature requires, and not how much Affection desires

Nature guideth beasts, but Reason ruleth the hearts of men.

Such as live according to nature are never poor, and according to the opinion of Men, are never rich; because nature contenteth her self, and opinion doth infinitely covet.

*Philip King Alexander's* Father, falling upon the sands, & seeing there the mark & print of his body, said, How little a plot of ground is nature content with? and yet we covet the whole World.

The God which is the God of nature doth never teach unnaturalness. *S. P. S.*

Nature is higher-prized than Wealth, and the love of Parents ought to be more precious than dignity.

Fire cannot be hid in straw, nor the nature of man so concealed but at last it will have its course.

In nature nothing is superfluous. *Arist.*

Where nature is vicious, by learning it is amended; and where it is vertuous, by skill it is augmented.

There.

There is no greater bond than duty, nor straiter law than nature: and where nature enforceth obedience, there to resist is to strive against God. *Lutan.*

Liberal Sciences are most meet for liberal men, and good Arts for good natures.

Nature without learning and good bringing up is a blind guide; Learning without nature wanteth much; and Use without the two former is unprofitable.

Nature being always in a perpetual motion desireth to be driven to the better part, or else she suffereth her self to be weighed down as a balance to the worser.

Nature is our best guide, whom if we follow, we shall never go astray. *Arist.*

Nature friendly sheweth us by many signs what she would, what she seeketh, and what she desireth; but man by some strange mean waxeth deaf, and will not hear what she gently counselleth.

Nature is a certain strength and power put into things created by God, who giveth to each thing that which belongeth unto it.

*Quod satiare potest dives natura ministrat;*

*Quod docet infrænis gloria, sine caret.*

*Hoc generi hominum à natura datum, ut qua in familia laus aliqua fortè floruerit, hanc ferre qui sunt ejus stirpis (quod sermo hominum ad memoriam patrum virtute celebratur) cupidissimè persequuntur.*

### Of Life.

**Defin.** *Life, which we commonly call the breath of this world, is a perpetual battel, and a sharp skirmish, wherein we are one while hurt with envy, another while with ambition, and by and by with some other vice; besides the sudden onsets given upon our bodies by a thousand sort of diseases, and floods of adversities upon our spirits.*

Life

**L**ife is a Pilgrimage, a shadow of joy, a glafs of infirmity, and the perfect path-way to death.

All mortal men fuffer corruption in their fouls through vice, and in their bodies through worms.

It is a miserable Life where friends are feared, and enemies nothing miftrufed.

It is better not to live, than not to know how to live. *Salust.*

It is hard for a man to live well, but very eafie to die ill.

If a good man defire to live, it is for the great defire he hath to doe good: but if the evil defire to live, it is for that they would abufe the world longer.

The Children of vanity call no time good, but that wherein they have according to their own defire, and doe nothing but follow their own filthy lufts.

Man's life is like lightning, which is but a flafh; and the longeft date of years but a Bavin's blaze.

Men can neither enlarge their lives as they defire, nor fhun that death which they abhor. *Menan.*

A deteftable life removeth all merit of honourable burial.

By life groweth continuance, and by death all things take end.

Life and Death are in the power of the tongue. *Guevara.*

The man that defireth life, and feareth death ought carefully to govern his tongue.

Life is fhort, yet fweet. *Eurip.*

Life to a wretched man is long; but to him that is happy, very fhort. *Menan.*

Man's life is a warfare. *Seneca.*

The mortal life which we enjoy is the hope of life immortal. *Aug.*

An undefiled life is the reward of age. *Aug.*

No man is so old but he thinketh he may yet live another year. *Hieron.*

The breath that maintaineth life endeth it.

A good life is the readiest way to a good name, *Aurel.*

Better it is to be careful to live well, than desirous to live long.

A long life, hath commonly long cares annexed with it.

Most men in these days will have precepts to be ruled by their life, and not their life to be governed by precepts.

Fools, when they hate their life, will yet desire to live, for the fear which they have of death. *Crates.*

Man's life is lent him for a time; and he that gave it may justly demand it when he will.

They live very ill who always think to live.

To a man in misery life seemeth too long; but to a worldly-minded man living at pleasure life seemeth too short. *Chilo.*

What a shame is it for men to complain upon God for the shortness of their life, whenas they themselves as short as it is, do through riot, malice, murthers, care and wars, make it much shorter, both in themselves and others? *Theophrastus.*

— hoc est  
*Vivere bis, vitâ posse priore frui.  
 Est nostra vino vita quàm simillima;  
 Acefcit, est quum reliqua parva portio.*

### Of the Soul.

Defin. *The Soul is a created substance, invisible, incorporeal, immortal, resembling the image of her Creator; a spirit that giveth life to the body whereunto it is joyned; a nature always moving it self, capable of reason and the Knowledge of God, to love him,*

him, as being meet to be united to him through love to eternal felicity.

THE greatest thing that may be said to be contained in a little room, is the Soul in a man's body. *Plato.*

An holy and undefiled Soul is like Heaven, having for the Sun, Understanding, and the zeal of Justice and Charity; for the Moon, Faith; and vertues for the Stars.

Every Soul is either the Spouse of Christ, or the Adulteress of the Devil. *Chrys.*

The mind is the eye of the Soul. *Plat.*

The Soul is compounded of Understanding, Knowledge, and Sense, from which all Sciences and Arts proceed; and from these she is called reasonable.

The Soul is divided into two parts: the one spiritual or intelligible, where the discourse of reason is; the other brutish, which is the sensual will, of it self wandring where all motions contrary to Reason rest, and delighting onely to dwell where evil desires do inhabit.

The actions of the Soul are Will, Judgment, Sense, Conceiving, Thought, Spirit, Imagination, Memory, and Understanding.

The incomparable beauty of the Soul is Prudence, Temperance, Fortitude and Justice.

All the felicity of man, as well present as to come, dependeth on the Soul. *Clem.*

The Soul is the organ and instrument of God, whereby he worketh in us, and lifteth us up to the contemplation of his divine power and nature.

The sweetest rest and harbour for the Soul is a conscience uncorrupted.

The Soul payeth well for hire in the body, considering what she there suffereth.

The

The soul of the just Man is the seat of Wisdom.

*Aug.*

The body is the sepulchre of a dead Soul.

The soul is the breathing of God. *Ambr.*

If thy soul be good, the stroke of death cannot hurt thee, for thy spirit shall live blessedly in heaven.

*Basil.*

As they that have healthfull bodies easily endure both cold and heat : so they that have a stayed and settled soul have the dominion over anger, grief, joy, and all other their affections. *Plato.*

It is not death that destroyeth the soul, but a bad life.

A sound Soul correcteth the naughtiness of the body.

All mens souls are immortal, but the Souls of the righteous are immortal and divine. *Socrates.*

It is good to have a regard to the health of the mind; that the body thereby may be preserved from danger.

The diseases of the body are easie to be cured ; but for the malady of the mind no medicine can be found.

The pleasure of the mind excelleth the pleasures of the body.

By what other name canst thou call the soul, than God dwelling in a man's body ?

It is as great charity to edify the soul, as to sustain the body. *Bern.*

The nobility of the soul is always to be thought upon.

The soul in the flesh is as amongst thorns. *Bern.*

The soul is the natural perfection of the body. *Aurel.*

The body considereth nothing but what is present ; the mind conceiveth what is past, and what is to come.

The

The soul of man is an incorruptible substance, apt to receive either joy or pain, both here and elsewhere. *Solon.*

While the soul is in the company of good people, it is in joy; but when it is amongst evil men, it is in sorrow and heaviness.

As the body is an instrument of the soul, so is the soul an instrument of God.

The body was made for the soul, and not the soul for the body.

Look how much the soul is better than the body, so much more grievous are the diseases of the soul than the griefs of the body. *Diogenes.*

By the justice of God the soul must needs be immortal, and therefore, no man ought to neglect it: for though the body die, yet the soul dieth not.

The delights of the soul are to know her Maker, to consider the works of heaven, and to know her own state and being.

*Tres vitales spiritus creavit Omnipotens: unum, qui carne non tegitur; alium, qui carne tegitur, sed non cum carne moritur; alium, qui carne tegitur, & cum carne moritur: primus Angelorum, secundus hominum, tertius brutorum est.*

### Of the Senses.

*Defin. Senses are the powers of soul and body, in number five; Seeing, Hearing, Smelling, Tasting, and Touching.*

### Of Seeing.

**T**ully would never leave untill the Eye, the Ear, the Mouth, and every Sense of his Auditors were full.

The eyes were given to men to be as it were their watch-towers and sentinels, the guiders and leaders of the body.

Of

Of more validity is the sight of one eye than the attention of ten ears ; for in that a man seeth is assurance, and that he heareth may be an error.

The sight, the affections and the hands, are instruments to gather bribes.

What can saying make them believe whom seeing cannot perswade ? *S. P. S.*

A wanton eye is a messenger of an unchast heart.  
*August.*

*Marcus Varro* was surnamed *Strabo* for his quick sight that from *Lilybæum*, a Promontory in *Sicilia*, he could tell the number of the sail of ships which came out of the Haven of *Carthage*.

He that is born blind is wiser than the deaf or dumb.  
*Aristotle.*

Blindness it self commends the excellency of sight.  
*August.*

The eye is the most precious part of the body ; and therefore it is said, I will keep thee as the apple of mine eye.

The eyes are the windows of the body, or rather of the soul, which is lodged in it.

The sight is the chiefest sense, and the first mistress that provoketh men forward to the study and searching of knowledge and wisdom.

By hearing, not seeing, we come to the knowledge of truth.

Hearing is the preparation of the sight. *Bernard.*

That which the eye seeth the heart is often grieved at.

The sense of the eye answereth to the element of fire.

Man onely of all creatures seeth and contemplateth at once.

*Nihil est difficilius quam à consuetudine oculorum meatu aciem abducere.*

*Totius hominis debilitas est oculos perdidisse.*

Hearing

## Hearing.

**T**HE Ear trieth the words, as the Mouth tasteth meat.

To whomsoever at the first the sense of Hearing is denied, to them the use of the Tongue shall never be granted.

As a stone cast into the water maketh many rounds: so a sound that is begotten in the air hath his circles, which are multiplied untill they come to the ear.  
*Aristotle.*

The ears of a Man and the ears of an Ape are not to be moved.

*Pliny* writeth a wonderfull example of the sense of Hearing; that the battel which was fought at *Sybaris*, the same was heard at *Olympia*, the places being about five hundred miles distant.

The sense of Hearing is answerable to the element of Air.

*Qui audiunt, audita dicunt; qui vident, planè sciunt.*

*Auris, prima mortis janua, prima aperiatur & vita.*

*Bernardus.*

## Smelling.

**T**HE sense of Smelling is nearly conjoyned with the sense of Tasting.

The sense of Smelling is not onely for pleasure but profit.

Albeit every thing that smelleth well hath not always a good tast; yet whatsoever a man findeth good to his tast, the same hath also a good smell; and that which is found to have an ill relish, the same hath also a bad smell.

Sweet smells are good to comfort the spirits of the head, which are subtil and pure, and stinking savours are very hurtfull for the same.

The sense of Smelling agreeth with the air and fire  
be.

because smells are stirred up by heat, as smoak by fire; which afterwards by means of the air are carried to the sense of smelling.

— *Non bene olet, qui bene semper olet.*

*Odore morum fama dijudicat colorem conscientia.* Bernardus.

Tasting.

THE sense of tast is that sense whereby the mouth judgeth of all kinds of tast.

He that hath not tasted the things that are bitter is not worthy to tast things which are sweet.

The judgment of tast is very necessary for man's life, and especially for the nourishment of all living creatures; because all things which the earth bringeth forth are not good for them.

This sense of Tasting answereth to the element of Air.

*Intellectus saporum ceteris est in prima lingua, homini in palato.*

*Gustus mercatum invitat.* Euripides.

Touching.

THE sense of Touching answereth the Element of Earth; to the end it might agree better with those things that are to be felt thereby.

The vigour and sense thereof ought to be close together and throughout, and such as takes more fast and sure hold than any of the rest.

The sense of Touching, although it be the last, yet is the ground of all the rest. *Aristotle.*

One may live without Sight, Hearing, and Smelling; but not without Feeling.

*Sensuum ita clara judicia & certa sunt, ut si optio naturæ nostræ detur, & ab ea Deus aliquis requirat, Contentane sit suis integris incerruptisque sensibus, an postulet melius aliquid; non videam quid quærat amplius.* Cicero.

*Nos Aper auditu, Lynx visu, Simia gustu,  
Vultur odoratu, nos vincit Aranea tactu.*

### Of Children.

*Defin. Our Children are the natural and true issues of our soul, of the same mould and temperance, begot by the work of nature, and made by the power of the Almighty.*

**C**hildren are a blessing of God, bestowed upon man for his comfort.

Children, according to their bringing up, prove either great joy, or great grief to their Parents.

He is happy that is happy in his Children.

Where we behold our Children, we see a new light.  
*Theocritus.*

A good Son is a good Citizen. *Stob.*

The Child is not bound in duty to those Parents of whom he never learned any vertuous instruction.

Whatsoever good instructions Children learn in their youth, the same they retain in their age.

The wicked example of a Father is a great provocation of the Son to sin.

Nothing is better to be commended in a Father, than the teaching of his Children by good example as much as by godly admonition.

Children by their lascivious and ungodly education grow in time to be persons most monstrous and filthy in conversation of living.

The fault is to be imputed to the Parents, if Children for want of good bringing up fall to any dishonest kind of life.

As those men which bring up Horses will first teach them to follow the bridle: so they that instruct Children ought first to cause them to give ear to that which is spoken.

Men ought to teach their Children liberal Sciences;  
not

not because those Sciences may give any vertue, but because their minds by them are made apt to receive any vertue. *Seneca.*

Those Children which are suffered either to eat much or sleep much be commonly dull-witted and unapt to learn.

As wax is ready and pliant to receive any kind of figure or print : so is a young Child apt to receive any kind of learning.

The Child that hath his mind more constant than his years, yields much hopes of a stayed and toward age.

He that letteth his Son run at his own liberty shall find him more stubborn than any head-strong Colt when he cometh to be broken. *Bias.*

The best way to make thy Children to love thee when thou art old, is to teach them obedience in their youth.

Nothing sinketh deeper nor cleaveth faster in the mind of man than those rules which he learned when he was a Child.

That Son cannot but prosper in all his affairs which honoureth his Parents with the reverence due unto them.

When thy Father waxeth old, remember the good deeds he did for thee when thou wast young.

Thou hast lived long enough, if thou hast lived to relieve the necessity of thy Father in his old age.

The law of nature teacheth us that we should in all kindness love our Parents.

Those Children that deny dutyfull obedience unto their Parents are not worthy to live.

*Solon* made a Law, that those Parents should not be relieved in their old age by their Children which cared not for their vertuous bringing up.

We ought to give good examples to our Children,

because if they see no uncomeliness, they shall be enforced to follow goodness and vertue. *Xenophon.*

The *Lacedaemonians* answered *Antipater*, that they would rather die than give him their children, which he demanded for hostages: so great account made they of their education.

Such as leave great riches to their Children, without seeing them brought up honestly, are like unto them that giue much provender to young horses, but never break them at all; for so they wax fat, but unprofitable. *Socrates.*

He which maketh his son worthy to be had in estimation hath done much for him, although he leave him but little wealth.

Children ought to learn that which they should doe when they are men. *Aug.*

No punishment can be thought great enough for that child which should offer violence to his Parents; whom (if there were an occasion offered) he should be ready to defend with the loss of his own life.

Strive not in words with thy Parents, although thou tell the truth.

*Solon* being asked why he made no laws for Parricides, answered, that he thought none would be so wicked.

*Magnam vim, magnam necessitudinem, magnam possidet religionem paternus maternusque sanguis: ex quo si qua macula concepta est, non modo elui non potest, verum eousque permanat ad animum, ut summus furor atque amentia consequatur eam.*

### Of Youth.

Defin. Youth is the fourth age of man: then do men grow in body, in strength and reason, in vice and vertue; and at that age the nature of a man is known, and whereunto he benderh his mind, which before could  
not

not be discerned, by reason of the ignorance of his age.

**T**H E deeds that men commit in their youth were never yet found so upright and honest, but it was thought more praise-worthy to amend them than to declare them.

Youth, that heretofore delighted to try their virtues in hard Armours, take now their whole delight and content in delicate and effeminate Amours.

Wantonness, liberty, youth and riches, are always enemies to honesty. *Solon.*

Youth going to wars ought to heed nothing but good and evil renown. *Eur.*

It is very requisite that youth be brought up in that part of learning which is called Humility. *Lathan.*

A man followeth all his life-long his first addressing in his youth: as if a tree blossome not in the Spring, it will hardly bear fruit in Autumn.

As the Cypress-tree, the more it is watered, the more it withereth, and the oftner it is lopped, the sooner it dieth: so unbridled youth, the more it is by grave advice counselled, or due correction controlled, the sooner it falleth to confusion.

Where vice is embraced in youth, there commonly vertue is neglected in age. *Cicero.*

Youth fireth his fancy with the flame of lust, and old age fireth his affections with the heat of love.

Young years make their account onely of the glistering shew of Beauty: but gray hairs respect onely the perfect substance of Vertue.

The mind of a young man is momentany, his fancy fading, his affections fickle, his love uncertain, and his liking as light as the wind; his fancy fired with every new face, and his mind moved with a thousand sundry motions, loathing that which of late he

did love, and liking that for which his loving mind doth lust; frying at the first, and freezing at the last.

The follies that men commit in their youth are causes of repentance in old age.

*Cupid* alloweth none in his Court, but young that can serve, fresh and beautifull to delight, wise that can talk, secret to keep silence, faithfull to gratifie, and valiant to revenge his mistress's injuries.

The prime of youth is as the flowers of the Pine-tree, which are glorious in sight, and unfavoury in the smell.

Youth if it blush not at beauty, and carry an antidote of wisdom against flattery, folly will be the next Haven he shall harbour in.

He that in youth guideth his life by Reason, shall in age find the ready foot-path from ruine. *Theopomp.*

There is nothing sweeter than youth, nor swifter, decreasing while it is increasing.

Young willows bend easily, and green wits are intangled suddenly.

So tutour youth, that the sins of age be not imputed to thee. *Pythag.*

Impardonable are their offences, that for heaping up of riches forget to bring up their youth in honest manners.

Noble wits corrupted in their youth with vice are more ungracious than Peasants born barbarous.

Youth well instructed maketh age well disposed.

He is most perfect which adorneth youth with virtues. *Hermes.*

The better that a child is by birth, the better ought he in his youth to be instructed.

The impression of good doctrine stamp't in youth, no age nor fortune can out-wear.

Examples are the best lessons for youth.

The humour of youth is, never to think that good

good whose goodness he seeth not. *S. P. S.*

The death of youth is a shipwreck.

Youth ought to use pleasure and recreation but as natural ease and rest.

The instructions which are given to youth ought not to be tedious: for being pithy and short, they will the sooner hear them, and the better keep them.

Young men are no less bound to their Tutours for the vertues they teach them, than to their Parents for the life they give them.

*Semper magni ingenii adolescentes refrænandi potius à gloria quàm invitandi sunt: amputanda sunt plura illi ætati, si quidnam efflorescit ingenii laudibus.*

*Vicina est lapsibus juventus, quia vernarum æstus cupiditatum fervore calentis ætatis inflammatur.*

### Of Musick.

**Defin.** *Musick is an insearchable and excellent Art, in which by the true concordance in sounds a sound of harmony is made, which rejoiceth the spirits, and unloadeth grief from the heart, and consisteth in time and number.*

**T**HE most commendable end of Musick is the praise of God.

Disagreeing Musick and vain pastimes are the hinderance of delight.

The brutish part of the soul, depending of the feeding beast without reason, is that which is pleased and ordered by sounds and Musick.

Musick is fitter for funerals than feasts, and rather meet for passions of anger than dalliance and delight.

*Euripides.*

Musick used moderately, like sleep, is the bodie's best recreation.

Love teacheth Musick, though a man be unskilfull.

*Plur.*

Musick is the gift of God.

The better the Musick, the more delighted in.

To sing well and live ill, is abominable before God.

Nothing ravisheth the mind sooner than Musick, and no Musick is more sweet than Man's voice.

There is no Law to be compared with Love, nor any Art to the Art of Musick.

The ignorance of Musick hindreth the understanding of the Scriptures.

One day takes from us the credit of another; and one Musick extinguisheth the pleasure of another.

Musick overcometh the heart; and the heart ruleth all the other members.

Beauty is no beauty without Vertue, and Musick no musick without Art.

Musick is a comfort to the mind oppressed with melancholy.

That Musick loseth most his sound and grace which is bestowed upon a deaf man.

It is impossible with great stroaks to make sweet musick.

The loud sound of Drums and Trumpets is counted a Captain's warfaring Musick. *Bias.*

Shame and danger are Pride's Musicians.

Hope is grief's best musick, and overcomes the desire of the soul.

Musick over our Souls is both Queen and Mistress.

All things in this World are but the Musick of inconstancy.

Musick, which comforts the mind, hath power to renew Melancholy.

All things love their likes, and the most curious ear the delicatest musick.

Too much speaking hurts, too much galling smarts, and too much musick glutteth and distempereth.

Youth ought to exercise themselves in Musick, and

to

to imploy their time in those harmonies which stir up to commendable operations and moral vertues tempering desire, greediness and sorrows; forasmuch as musick consisteth in certain proportions and concord of the voice.

Musick is the Load-stone of fellowship, the chearfull reviver of dulled spirits, and sole delight of Dancing.

*Sylvestres homines sacer interprésque Deorum*

*Cædibus & fædo victu deterruit Orpheus;*

*Dictus ob id lenire Tigres rabidosque Leones.*

*Ut quidam magnetes ferrum attrahunt, & Theamedes, qui in Æthiopia nascitur, ferrum abigit respuitque: ita est musicæ genus quod sedet affectus, est quod incitet.*

### Of Dancing.

Defin. *Dancing is an active motion of the body, which proceedeth from the lightness of the heart, judiciously observing the true time and measure of Musick.*

**T**ime and Dancing are twins, begot together: Time the first-born, being the measure of all moving; and Dancing the moving of all in measure.

Dancing is Love's proper exercise.

Dancing is the child of Musick and Love.

Love brought forth three Graces with hand in hand, dancing an endless round, and with regarding eyes, that still beware that there be no disgrace found among them.

Dancing is, The fair character of the world's consent, The heaven's great fire, and earth's ornament.

The Virgins of *Basil* on the Festival-days use to dance publickly, without the company and leading of men, and to sing chaste Songs: and by this means Effeminacy, Idleness and Lasciviousness being avoided,

they become the mothers of well-knit and manly Children.

*Pyrrhus's* play was invented in *Crete*, for the Souldiers to exercise themselves in Arms, wherein he taught divers gestures, and sundry shifts in movings; whence it proceedeth that the first use of Wars was a kind of Dancing in Arms, as *Dionysius Halicarnassens*, in his seventh Book, testifieth.

When the Mermaids dance and sing, they mean certain death to the Mariner.

When the Dolphins dance, some dangerous storm approacheth.

The soberer and wiser sort among the Heathen have utterly disliked dancing; and among the old *Romans* it was counted a shame to dance.

Dancing is the chiefeft instrument of Riot and Excess.

*Sempronia*, a *Roman* Lady, although fortunate in husband and children, and famous for her knowledge in Learning, yet was blemished with the note of Lasciviousness, for more than necessary expertness in footing a Dance.

*Plato* and *Aristippus* being invited to a banquet by *Dionysius*, and being both by him commanded to array themselves in Purple, and to dance; *Plato* refused, with this answer, I am born a man, and know not how to demean my self in such womanish effeminacy. *Aristippus* arrayed himself in Purple, and prepared himself to dance, with this answer, At the Solemnities of our Father *Liber* a chaste mind knoweth not how to be corrupted.

*Callisthenes*, King of *Sicyon*, having a daughter marriageable, commanded that it should be proclaimed at the Games of *Olympus*, that he that would be accounted *Callisthenes's* Son-in-Law should within

fixty

sixty days repair to *Sicyon*. When many wooers had met together, *Hippoclides* the *Arbenian*, son of *Tisander*, seemed the fittest: but when he had trod the *Laconick* and *Antick* measures, and had personated them with his legs and armes, *Callisthenes* stomaching it, said, O thou son of *Tisander*, thou hast danced away thy marriage.

*Albertus* the Emperour, father of *Ladislaus*, was wont to say, that Hunting was the exercise of a man, but Dancing of a woman.

*Frederick* the third, Emperour of *Rome*, would often use to say, that he had rather be sick of a burning Fever than give himself to Dancing.

*Alphonfus*, that most puissant King of *Arragon*, and *Sicily*, was wont to tax the French-men of great lightness, who the more ancient in years they waxed, the more they delighted themselves with vain and frantick dancing.

The same *Alphonfus*, when he had beheld a woman dance very lasciviously and impudently, Behold, quoth he, by and by *Sibylla* will deliver an Oracle: he reputed dancing to be a kind of frantickness: *Sibylla* the Prophetess never yielding any Oracle, except possessed first with a fury.

The same noble King hearing that *Scipio* was wont to recreate himself with dancing, said, that a Dancer did differ nothing from a Mad-man, but one-ly in the length of time, the one being mad so long as he liveth, the other whilst he danceth. *Alphon.*

The *Romans*, *Lacedaemonians*, and other well-ordered Common-wealths, banished out of their Countries all vain pleasure, and above all Dancing, as serving for none other use, but to effeminate young men, and to allure them to vice.

No man danceth except he be drunk or mad. *Tully.*

The vertuous Matrons by dancing have oftentimes  
lost

lost their Honours, which before they long nourished : and Virgins by it learn that which they had been better never to have known. *Plutarch.*

*Tully* finding fault with an enemy of his, called him in derision a brave Dancer.

They which love dancing too much seem to have more brains in their feet than their head, and think to play the fools with reason. *Terence.*

A lamentable tune is the sweetest musick to a wo-full mind. *S. P. S.*

Musick is the sweet-meat of sorrow.

In the sea of Histories mention is made of an Archbishop of *Magdeburg*, who broke his neck dancing with a Damosel.

He danceth well to whom Fortune pipeth.

*Socrates*, which was now pronounced by the Oracle of *Apollo* to be the wisest man in all *Greece*, was not ashamed in his old age to learn to dance, extolling dancing with wonderfull praises.

It is necessary that our foot-steps be as well ruled as our words ought to be.

God threatned the daughters of *Sion*, for that they went winding and prancing, making their steps to be heard again.

*Apud antiquos tanto in pretio habita est saltatio, ut populi Praesides & Antesignani Praefultorum nomine honorarentur.*

*Saltatio non ad pudicos, sed adulteros, pertinet.*

### Of Man.

**Defin.** *Man is a creature made by God after his own Image, just, boly, good and right by nature; and compounded of soul and body: of soul, which was inspired of God with spirit and life; and of a perfect natural body, framed by the same power of God.*

A Man

**A** Man may be without fault, but not without sin. *Aug.*

Man was created to set forth the glory of his Creator, and to speak and doe those things which are agreeable unto him, through the knowledge of his benefits.

Man is nothing but calamity it self. *Hero.*

Man's nature is desirous of change.

Man was wonderfully created, more wonderfully redeemed. *August.*

Man is the example of Imbecillity, the prey of Time, the sport of Fortune and Envy, the Image of Unconstancy, and the very seat of Phlegm, Choler and Rheums. *Plut.*

A good man always draweth good things out of the treasury of his heart, and a wicked man that which is wicked. *Chrys.*

Man is so excellent a creature, that all other creatures are ordained for his use.

The duty of man consisteth in knowing of his own nature, in contemplating the Divine nature, and in labour to profit others.

Man is only a breath and a shadow, and all men are naturally more inclined to evil than goodness, and in their actions are frail and unconstant as the shadow of smoak.

The end of men's knowledge is Humiliation and Glory. *Bonavent.*

Man wilfully-minded depriveth himself of all happiness.

Miseries have power over Man, not Man over Miseries.

To the greatest men the greatest mischiefs are incident.

Whatsoever chanceth to one man may happen likewise to all men.

Man

Man by nature keepeth no measure in his Actions, but is carried away through the violence of his sundry passions.

No creature but Man hath any knowledge of God.

Man hath no power over his life, but lives ignorant of the certain time of his death, even as a beast, onely comforting himself with confidence.

To every man belong two powers, a desire, and an opinion : the first body-bred, leading to pleasure ; the other soul-bred, leading to good things.

Opinion and desire hold in man great controversies : for when opinion is victor, then he is sober, discreet and chaste ; but when desire overcometh, he is riotous, wild and unsatiate.

All men naturally have some love and liking of the truth.

All things are resolved into those things whereof they are compounded : the body of man, being earth, shall return to earth ; and the soul, being immortal, shall enter into immortality.

A man that passeth his life without profit ( as one unworthy to live ) ought to have the rest of his life taken from him. *Plato.*

As much as a man is from head to foot, so much is he between his two longest fingers ends, his armes being stretched out. *Pliny.*

All men are by nature equal, made all of the earth by one workman ; and, howsoever we deceive our selves, as dear unto God is the poor Peasant as the mighty Prince. *Plato.*

Misery then seemeth to be ripe for man when he hath age to know misery.

The Philosophers knew man's imperfections, but could never attain to know the true cause of them.

*Nonne vides hominum ut cecos ad sidera vultus.*

*Suslu-*

*Sustulerit Deus, ac sublimia finxerit ora ;  
Dum pecudes, volucrumque genus, formasque ferarum  
Segnem atque obscenam passim stravisset in atrum ?*

### Of Choice.

**Defin.** Choice doth belong unto the mind, and is either of the power of knowing, or of appetite : it is the will of man, and the more noble part of his mind, always joyned with Reason.

**H**E that makes his choice without discretion doth sow his Corn he wots not when, and reaps he knows not what.

It is better to brook an inconvenience than a mischief ; and to be counted a little fond than altogether foolish.

In chusing a Wife, chuse her not for the shape of her body, but for the good qualities of her mind ; not for her outward person, but her inward perfection.

He that chuseth an apple by the skin, and a man by his face, may be deceived in the one, and over-shot in the other.

He that is free, and willingly runneth into Fetters, is a fool ; and whosoever becometh Captive without constraint, may be thought either wilfull or witless.

If the eye be the chuser, the delight is short ; if the will, the end is want ; if reason, the effect is wisdom. *Theopomp.*

If thou chuse beauty, it fadeth ; if riches, they wast ; if friends, they wax false ; if wisdom, she continues.

Chuse thy friend, not by his many vows, but by his vertuous actions : for who doeth well without boast, is worthy to be counted a good man ; but he that vows much, and performs nothing, is a right world-ling. *Chilo.*

In chusing a Magistrate, respect not the riches he hath.

hath, but the Vertues he injoyeth : for the rich man in honour feareth not to covet, the vertuous man in all fortunes is made for his Country. *Solon.*

It is a presage of good fortune to young Maidens, when flowers fall from their Hats, falshood from their hearts, and inconstancy from their choice.

Choice is soonest deceived in these three things : in Broakers wares, Courtiers promises, and Womens constancy.

Jealousie is the fruit of rash election. *S. P. S.*

We chuse a fair day by the gray morning, the stout moil by his sturdy limbs ; but in the choice of pleasures we have not election, sith they yield no use. *Bodinus.*

*Zeno* of all vertues made his choice of Silence, for by it, saith he, I hear other mens imperfections, and conceal mine own.

All sweet choice is sour, being compared with the four choice of sweet love.

Who chuseth Love chuseth fear and tears.

After the choice of a momentany pleasure ensaeth an endless calamity.

*Artemisia* the Queen being demanded what choice should be used in love ; quoth she, Imitate the good Lapidaries, who measure not the nature of the stone by the outward hue, but by the inward virtue.

So many Countries, so many Laws : so many choices, so many several opinions.

He that chuseth either Love or Loyalty will never chuse companion.

A little Pack becomes a small Pedlar, and a mean choice an humble conceit.

*Electio non est de præterito, sed de futuro. Plut.*

*Liber esse non potest cui affectus imperant & cupiditates dominantur.*

Of Marriage.

Defin. *Marriage, being the chief ground and preservation of all societies, is nothing else but a communion of life between the Husband and the Wife, extending it self to all the parts that belong to their house.*

**N**uptial faith violated seldom or never escapes without revenge. *Crat.*

There is no greater plague to a married woman, than when her husband dischargeth on her back all his jars, quarrels and passions, and reserveth his pleasures, joys and company for another.

Let men obey the Laws, and women their husbands will. *Socrat.*

Barren marriages have many brawls. *Basil.*

Humble Wedlock is better than proud Virginity.

*Aug.*

It is not meet that young men should marry yet, or old men ever. *Diog.*

Marriage is an evil to be wished.

A Woman without dowry hath no liberty to speak.

*Eurip.*

Unhappy is that man that marrieth being in poverty.

A woman bringeth a man two joyfull days, the first of her marriage, the second her death. *Stobaeus.*

A man in making himself fast undoes himself.

Old age and marriage are alike: for we desire them both; and once possessed, then we repent. *Theod.*

Give thy wife no power over thee: for if thou suffer her to day to tread upon thy foot, she will not stick to morrow to tread upon thy head.

Amongst the *Rhodians*, the fathers were commanded in marrying their sons to travel but one day; to marry one vertuous daughter, to travel ten years. *Aurel.*

No man suffereth his wife much, but he is bound to suffer more. *Aurel.*

The

The *Grecian* Ladies counted their years from their marriage, not their birth.

The *Caspian*s made a Law, that he which married after he had passed fifty years, should at the common assemblies and feasts sit in the lowest and vilest place, as one that committed a fact repugnant to nature, terming him nought else but a filthy and doting old Lecher.

He that marrieth one fair and dishonest, weddeth himself to a world of miseries: and if to one beautiful, and never so vertuous, yet let him think this, he shall have a woman, and therefore a necessary evil.

Such as are desirous to marry in haste have oftentimes sufficient time to repent at leasure.

If thou marry in age, thy wife's fresh colours will breed in thee dead thoughts and suspicion, and thy white hairs her loathsomness and sorrow.

*Cleobulus* meeting with his Son *Ireon*, solemnizing the ceremony of Marriage, gave him in his hand a branch of Henbane: meaning by this, that the vertuous disposition of a Wife is never so perfect, but it is interlaced with some froward fancies.

Inequality in marriage is often an enemy to love.  
*Bias.*

The roundest Circle hath his Diameter, the favourablest Aspects their incident Oppositions; and Marriage is qualified with many trifling griefs and troubles.

He that marries himself to a fair face, ties himself oftentimes to a foul bargain. *Bias.*

A good husband must be wise in words, mild in conversation, faithfull in promise, circumspect in giving counsel, carefull in provision for his house, diligent in ordering his goods, patient in importunity, jealous in bringing up his youth.

A good wife must be grave abroad, wise at home,  
patient

patient to suffer, constant to love, friendly to her neighbours, provident for her household. *Theophrastus*.

Marriage with peace is this world's Paradise; with strife, this life's Purgatory.

Silence and patience cause concord between married couples.

It is better to marry a quiet Fool than a witty Scold.

In marriage rather inquire after thy Wife's good conditions than her great Dowry.

Spiritual marriage beginneth in baptism, is ratified in good life, and consummated in a happy death.

*Thales*, seeing *Solon* lamenting the death of his Son, said, That for the prevention of such like troubles he refused to be married.

He which would fain find some means to trouble himself, needs but to take upon him either the government of a Ship, or a Wife. *Plaut*.

A chaste Matron, by obeying her husband's will, hath rule over him.

The first conjunction of man's society is Man and Wife.

*Qui cogitat de nuptiis, non cogitat bene ;  
Cogitat enim, contrahit dehinc nuptias,  
Malorum origo quum sit hæc mortalibus.  
Dotatam enim si fortè pauper duxerit.  
Non jam ille conjugem, sed habet keram sibi,  
Cui servit : at si pauper aliquam duxerit  
Nil asserentem, servus ille rursus erit.  
Dum victum utrique, non sibi tantum, parat.  
Duxitne sædam ? vita dehinc acerba erit,  
Et jam pigebit ingredi limen domûs.  
Duxitne formosam ? nihilo erit hæc magis  
Sui mariti quàm sui vicini.  
Ità in aliquod necesse est ut incidat malum.*

## Of Chastity.

Defin. *Chastity is the beauty of the soul, and purity of life, which refuseth the corrupt pleasures of the flesh; and is onely possessed of those who keep their bodies clean and undefiled: and it consisteth either in sincere Virginity, or in faithfull Matrimony.*

**C**hastity is of small force to resist, where wealth and dignity joyned in league are armed to assault.

Pure Chastity is beauty to our souls, grace to our bodies, and peace to our desires. *Solon.*

Frugality is the sign of Chastity.

Chastity in Wedlock is good, but more commendable it is in Virginity and Widowhood.

Chastity is a vertue of the soul, whose companion is Fortitude. *Amb.*

Chastity is of no account without Humility, nor Humility without Chastity. *Greg.*

Chastity is the seal of Grace, the staff of Devotion, the mark of the Just, the crown of Virginity, the glory of Life, and a comfort in Martyrdom.

Chastity groweth cheap where God is not thought dear.

The first degree of Chastity is pure Virginity; the second, faithfull Matrimony.

Idleness is the enemy to Chastity.

As Humility is necessary, so Chastity is honourable.

Chastity, Humility and Charity, are the united vertues of the soul.

Chastity without Charity is a lamp without oil.

Chastity and Modesty are sufficient to enrich the poor.

Rather make choice of honesty and manners, than looseness of behaviour with great lands and rich possessions.

Chastity

Chastity is known in extremity, and crowned in the end with eternity.

If Chastity be once lost, there is nothing left praiseworthy in a woman.

The first step to Chastity is to know the fault, the next to avoid it.

Though the body be never so fair, without Chastity it cannot be beautifull.

Beauty by Chastity purchaseth praise and immortality.

Beauty without Chastity is like a Mandrake-apple, comely in shew, but poisonfull in tast.

Feasts, Dances and Plays, are provocations to unchastity. *Quint.*

Beauty is like flowers in the Spring, and Chastity like the stars of Heaven.

Where necessity is joynd to unchastity, there authority is given to uncleanness: for neither is she chaste which by fear is compelled, neither is she honest which with need is obtained. *Aug.*

A wandring eye is a manifest token of an unchaste heart.

Gracious is the face which promiseth nothing but love, and most celestial the resolution that lives upon Chastity.

The true modesty of an honest man striketh more shame with his presence, than the sight of many wicked and immodest persons can stir to filthiness with their talkings.

Chastity with the reins of reason bridleth the rage of lust.

Do not say thou hast a chaste mind, if thine eye be wanton; for a lascivious look is a sign of an inconstant heart. *Bern.*

Amongst all the conflicts of a Christian soul, none is more hard than the wars of a chaste mind: for the fight

fight is continual, and the victory rare. *Cyprian.*

A chaste ear cannot abide to hear that which is dishonest.

— *Nulla reparabilis arte  
Lasa pudicitia est : deperit illa semel,  
Lis est cum forma magna pudicitiae.*

### Of Content.

*Defin. Content is a quiet and settled resolution in the mind, free from ambition and envy, aiming no farther than at those things already possessed.*

**C**ontent is great riches, and patient poverty is the enemy of Fortune.

Better it is for a time with content to prevent danger, than to buy feigned pleasures with Repentance.

He that cannot have what he would, must be content with what he can get.

Content is sweet sauce to every dish, and pleasantness a singular portion to prevent a mischief.

Content is more worth than a Kingdom, and love no less worth than life.

A wise man preferreth content before riches, and a clear mind before great promotion.

Misery reacheth happy content. *Solon.*

What can be sweeter than content, where man's life is assured in nothing more than in wretchedness?

Content makes men Angels, but Pride makes them Devils.

Many men lose by desire, but are crowned by content. *Plato.*

To covet much is misery, to live content with sufficient is earthly felicity.

To will much is folly, where ability wanteth; to desire nothing is content, that despiseth all things.

The riches that men gather in time may fail, friends may wax false, hope may deceive, vain-glory may

may tempt ; but content can never be conquered.

Content is the blessing of nature, the salve of poverty, the master of sorrow, and the end of misery.

To live, nature affordeth ; to live content, wisdom teacheth.

Content, though it lose much of the world, it partakes much of God.

To live to God, to despise the world, to fear no misery, and to flie flattery are the ensigns of content.

What we have by the world is misery, what we have by content is wisdom. *Aurel.*

The eye's quiet, the thought's medicine, and the desire's mithridate, is content.

To be content kills adversity if it assault, dries tears if they flow, stays wrath if it urge, wins heaven if it continue.

He is perfectly content which in extremes can subdue his own affections.

No riches are comparable to a contented mind. *Plut.*

He that is patient and content in his troubles, preventeth the poison of evil tongues in their lavish talkings.

Content and Patience are the two vertues which conquer and overthrow all anger, malice, wrath and backbiting.

To live content with our estate is the best means to prevent ambitious desires.

— *Nemo, quam sibi sortem*

*Seu ratio dederit, seu sors objecerit, illa*

*Contentus vivit. Horace. Vivitur parvo bene.*

### Of Constancy.

Defin. Constancy is the true and unmovable strength of the mind, not puffed up in prosperity, nor depressed in adversity: it is sometimes called Stability and Per-

*Perseverance, sometimes Pertinacy, the last part of Fortitude.*

**C**onstancy, except it be in truth and in a good cause, is impudency.

It is the part of constancy to resist the dolours of the mind, and to persevere in a well-deliberated action. *Arist.*

Constancy is the health of the mind, by which is understood the whole force and efficacy of wisdom. *Cicero.*

He that hath an inconstant mind is either blind or deaf.

Constancy is the daughter of Patience and Humility. *Niphus.*

Constancy is the mean between elation and dejection of the mind, guided by reason. *Plato.*

Constancy is the only *Nepenthes*, which whoso drinketh of, forgetteth all care and grief.

Nothing in the world sooner remedieth sorrows than constancy and patience, which endureth adversity and violence without making any shew or semblance. *Agrippa.*

It is the lightness of the wit rashly to promise what a man will not, or is not able to perform. *Cassiodorus.*

The blessed life is in Heaven, but it is to be attained unto by perseverance.

It is a great shame to be weary of seeking that which is most pretious. *Plato.*

Many begin well, but few continue to the end.

Perseverance is the only daughter of the great King, the end and confirmation of all vertues, and the vertue without which no man shall see God. *Bern.*

Perseverance is the sister of Patience, the daughter of constancy, the friend of Peace, and the bond of Friendship.

Not

Not to go forward in the way of God, is to go backward.

The constant man in adversity mourneth not, in prosperity insulteth not, and in trouble pineth not away.

In vain he runneth that fainteth before he comes to the Goal. *Greg.*

The unconstant man is like *Alcibiades's* Tables, fair without, and foul within.

The onely way to constancy is by wisdom.

A constant-minded man is free from care and grief, despising death: and is so resolved to endure it, that he remembreth all sorrows to be ended by it. *Cicero.*

Constancy is the ornament of all vertues.

He is not to be reputed constant, whose mind taketh no fresh courage in the midst of extremities. *Bern.*

*Rara felicitatis est celeritas & magnitudo, rarioris diuturnitas & constantia.* *Demost.*

*Tardè aggredere, & quod aggressurus sis perseveranter prosequere.*

### Of Religion.

*Defin. Religion is a justice of men towards God, or a divine honouring of him in the perfect and true knowledge of his word, peculiar onely to man: it is the ground of all other vertues, and the onely means to unite and reconcile man unto God for his salvation.*

**N**O error is so dangerous as that which is committed in Religion: forasmuch as our salvation, quiet and happiness consisteth therein.

Man was created for the service of God, and ought above all things to make account of Religion.

If it be a lewd part to turn the traveller out of his way, and so to hinder him in his journey: then are such as teach false doctrine much more to be detested, because through such a mischief they lead men to destruction. *Aug.*

Saint *Augustine* reproveth *Varro* and *Pontifex Scævola*, who were of opinion, that it was very expedient men should be deceived in Religion; because that there is no felicity or certain rest but in the full assurance thereof, and in an infallible truth: without Divinity and the Doctrine of God, none can make any principle at all in the discipline of manners.

The Word is a medicine to a troubled spirit; but being falsly taught it proveth a poison. *Bern.*

Religion is like a square or balance, it is the canon and rule to live well by, and the very touch-stone which discerneth the truth from falshood.

The ancient Fathers have given three principal marks by which the true Religion is known: first, that it serveth the true God; secondly, that it serveth him according to his Word; thirdly, that it reconcileth that man unto him which followeth it.

Vices border upon vertues, Superstition upon Religion, Prodigality upon Bounty.

The true worship of God consisteth in spirit and truth. *Chrysost.*

Where Religion is, Arms may easily be brought; but where Arms are without Religion, Religion may hardly be brought in.

There can be no surer sign of the ruine of a Kingdom than contempt of Religion.

There can be no true Religion where no Word of God is wanting.

Those men are truly religious who refuse the vain and transitory pleasures of the world, and wholly set their minds on divine meditations.

He which is negligent and ignorant in the service of the Creatour, can never be carefull in any good cause.

Religion doth link and unite us together, to serve with willingness one God Almighty. It is the guide of all other vertues; and they who do not exercise them-

themselves therein to withstand all false opinions, are like those Souldiers which go to war without weapons.

True Religion is the well-tempered mortar that buildeth up all Estates.

The principal service of God consisteth in true obedience, which the Prophets call a Spiritual Chastity; not to swerve therefrom, not to think that whatsoever we find good in our own eyes pleaseth him.

The knowledge of true Religion, Humility and Patience, entertaineth Concord.

If men did know the truth, and the happiness which followeth true Religion, the voluptuous man would there seek his pleasure, the covetous man his wealth, the ambitious man his glory; sith it is the onely mean which can fill the heart, and satisfie the desire: it serveth also for a guide to lead us unto God, whereas the contrary doth clean withhold us from him.

No creature is capable of Religion but onely man.  
*Bis!*

The first Law that should be given to men should be the increase of Religion and Piety.

It is a very hard matter to change Religion.

Where no Religion resteth, there can be no vertue abiding.

True Religion is to be learned by faith, not by reason.

Religion is the stay of the weak, the master of the ignorant, the Philosophy of the simple, the oratory of the devout, the remedy of sin, the counsel of the just, and the comfort of the troubled.

Pure Religion and undefiled before God the Father is this, to visit the fatherless and widows in their adversity, and for a man to keep himself unspotted of the world.

*Philosophia dernasci non potest sine Christiana verâque religione : quam præcellentem si tollis, fateor ecce & clamo, ludibrium illa, vanitas, delirium.*

*Oportet Principem ante omnia esse Deicolam.*

### Countrey Common-wealth.

*Defin.* Our Countrey is the Region or Climat under which we are born, the Common mother of us all ; which we ought to hold so dear, that in the defence thereof we should not fear to hazard our lives.

**T**Here can be no affinity nearer than our Country.  
*Plato.*

Men are not born for themselves, but for their Countrey, Parents, kindred, and friends. *Cicero.*

There is nothing more to be desired, nor any thing ought to be more dear to us, than the love of our Countrey.

Children, Parents, Friends are near to us, but our Countrey challengeth a greater love ; for whose preservation we ought to oppose our lives to the greatest dangers.

It is not enough once to have loved thy Countrey, but continue it to the end.

Wheresoever we may live well, there is our Country.

The resemblance of our Countrey is most sweet.  
*Livius.*

To some men their Countrey is their shame, and some are the shame of their Countrey.

Let no man boast that he is the Citizen of a great City, but that he is worthy of an honourable Countrey. *Arist.*

We ought to behave our selves towards our Countrey thankfully as to a mother.

The profit of the Countrey extendeth it self to every City of the same. *Stob.*

Our Countrey, saith *Cicero*, affordeth large fields,  
for

for every one to run to honour.

Our Countrey first challengeth us by .

The whole world is a wise man's Countrey .

Necessity compelleth every man to love his Countrey. *Eurip.*

The love which we bear to our Countrey is not piety, as some suppose, but charity : for there is no piety but that which we bear to God and our Parents.

Many love their Countrey, not for it self, but for that which they possess in it.

Sweet is that death and honourable which we suffer for our Countrey. *Horace.*

If it be asked to whom we are most engaged, and owe most duty, our Countrey and Parents are they that may justly challenge it.

The life which we owe to death is made everlasting, being lost in defence of our Countrey.

Happy is that death which, being due to nature, is bestowed upon our Countrey.

Happy is that Common-wealth where the people do fear the Law as a Tyrant. *Plato.*

A Common-wealth consisteth of two things; Reward, and Punishment.

As the body is without members, so is the Common-wealth without Laws.

Peace in a Common-wealth is like harmony in Musick. *August.*

Men of desert are least esteemed of in their own Countrey. *Eras.*

*Nescio quâ natale solum dulcedine cunctos*

*Ducit, & immemores non sinit esse sui. Ovid.*

*Omnibus qui patriam conservaverint, adjuverint, auxerint, certus est in cælo & definitus locus, ubi beati ævo sempiterno fruentur. Cicero.*

## Of Hope.

Defin. *Hope* is that vertue whereby the mind of man putteth great trust in honest and weighty matters, having a certain and sure confidence in himself: and this hope must be strongly grounded upon a sure expectation of the help and grace of God, without which it is vain and imperfect.

**T**O be clean without hope is a hap incident to the unhappy man.

He that will lose a favour for a hope hath some wit, but small store of wisdom. *Bias*.

Fortune may take away our goods, but death cannot deprive us of hope.

Hopes above Fortune are the fore-pointers of deep falls.

If thou chance to love, hope well whatsoever thy hap be.

That which is most common is Hope.

Hope is a waking man's dream. *Plin*.

To put our confidence in the creature, is to despair of the Creatour. *Greg*.

Vain is the hope that doth not fear God.

This mortal life is the hope of the immortal. *Aug*.

They onely hope well who have a good conscience.

Hope is the companion of Love.

Hope cannot be without Faith.

Hope is the God of the wretched. *Ber*.

Hope grounded on God never faileth; but built on the world it never thriveth.

Hope apprehendeth things unseen, and attaineth things by continuance. *Plato*.

The evening's hope may comfort the morning's misery.

Hope is the fool's God, the Merchant-man's comfort, the Souldier's companion, and the ambitious man's poison.

Hope

Hope of life is vanity, hope in death is life, and the life of hope is vertue.

Hope waiteth on great mens tongues, and beguileth believing followers.

Sweet words beget hope large protestations nourish it, and contempt kills it.

He that supposeth to thrive by hope may happen to beg in misery. *Bion.*

The apprehension of hope decideth grief, and the fulness of hope consumeth it.

As all metals are made of Sulphur, so all pleasures proceed from hope.

As each one part laboureth for the conservation of the whole body, so hope for the accomplishment of all desires.

Sadness is the punishment of the heart, hope the medicine of distress. *Crates.*

Hope is a pleasant passion of the mind, which doth not onely promise us those things that we most desire, but those things also which we utterly despair of.

Our high hopes have oftentimes hard fortunes; and such as reach at the tree commonly stumble at the root.

To hope for requital of benefits bestowed may rather be counted usury than vertue.

A cowardly Lover without hope shall never gain fair love without good fortune.

To hope against all hope is the excellency of a mighty resolution.

In a little place is hid a great treasure, and in a small hope a boundless expectation.

Confidence, except it be guided by modesty, and proceed from judgment, may rather be called arrogancy than hope.

Hope of all passions is the sweetest and most pleasant, and hereof it is said, that hope onely comforteth the miserable.

Hope is the governour of men.

*Perdiccas* seeing *Alexander* largely bestow many benefits upon his friends, asked him what he would leave for himself? he answered, Hope.

A good and vertuous man ought always to hope well, and to fear nothing.

Hope is the beginning of victory to come, and doth presage the same. *Pind.*

*Sola spes hominem in miseriis consolari solet.*

*Miserum est timere, cum speres nihil.*

### Of Charity.

*Defin.* Charity is the indissoluble band of God with us, whereby we are inflamed with the love of him for that which we owe unto him, and thereby are induced to love our neighbours for the love of God.

**C**harity is the scope of all God's Commandments.  
*Chrys.*

Charity delayed is half lost.

Charity ransometh us from sin, and delivereth us from death.

Charity increaseth Faith, begetteth Hope, and maketh us at one with God.

As the Body without the Soul enjoyeth no life; so all other vertues without Charity are cold and fruitless.

Charity is a good and gracious effect of the Soul, whereby man's heart hath no fancy to esteem any thing in this world before the study to know God.

The charitable man is the true lover of God. *Severus.*

As the Sun is to the world, and life to the body, so is Charity to the heart.

Charity resembleth fire, which enflameth all things it toucheth. *Eras.*

Cha-

Charity in adversity is patient, in prosperity temperate, in passions strong, in good works quick, in temptations secure, in hospitality bountifull, amongst her true children joyfull, amongst her false friends patient.

Charity in the midst of injuries is secure, in heart bountifull, in pleasures meek, in concealing evils innocent, in truth quiet, at others misfortunes sad, in vertues joyfull.

Charity in adversity fainteth not, because it is patient; and revengeth not injuries, because it is bountifull.

He that truly loveth, believeth and hopeth. *Aug.*

By Charity one seeth the glorious light of God. *August.*

He always hath to give that is full of Charity. *Bernard.*

To love with all the soul, is to love wisely; to love with all the strength, is manfully to suffer for truth; to love with all our heart, is to prefer the love of God before all things that flatter us. *Aug.*

The measure in loving God is to love him without measure. *Bernard.*

Charity is the way of man to God, and the way of God to man. *Aug.*

If any man wax drunk with the love of God, he is freightways apt and ready to all good; he laboureth, and is not weary; he is weary, and feeleth it not; the malicious mock him, and he perceiveth it not. *Ber.*

The love of God hath power to transform man into God.

Charity maketh a man absolute and perfect in all other vertues.

Neither the multitude of travels, nor the antiquity of service, but the greatness of Charity increaseth the reward.

The nature of charity is to draw all things to it self, and to make them participate of it self. *Lactan.*

God is charity; what thing is more pretious? and he that dwelleth in charity dwelleth in God; what thing is more secure? and God in him; what thing is more delectable?

There is no vertue perfect without love, nor love without charity.

Charity is never idle, but worketh for him it loveth.

The greatest argument of godly love is to love what God loveth.

Charitable love is under no rule, but is lord of all laws, and a boundless Emperour.

There is true charity where two several bodies have one united heart.

Of charity mixed with mockery, followeth the truth of infamy. *Pythag.*

Charity is the child of Faith, and guide to everlasting felicity.

All charity is love, but not all love charity. *Aug.*

The filthy effects of bribery hinder exceedingly the works of charity. *Plato.*

Charity causeth men to forsake sin, and embrace vertue.

Charity is a word used of many, but understood of few.

By charity with God we learn what is our duty towards man.

By charity all men, especially Christians are linked and bound in conscience to relieve one another.

It is the true property of a charitable-minded man, lovingly to invite the poor, courteously to intreat them, and quickly to suffer them to depart.

A poor man being in charity is rich, but a rich man without charity is poor. *August.*

Charity

Charity and Pride do both feed the poor; the one to the praise and glory of God, the other to get glory and praise amongst men.

*Tyrannorum vita est in qua nulla est charitas, nulla fides, nulla stabilis benevolentia, aut fiducia; omnia semper suspecta & sollicita sunt, nullus locus amicitiae.*

*Ad prata & arva pecudum greges ligantur isto modo, quod fructus ex iis capiuntur; hominis charitas & amicitia gratuita.*

### Of Humility.

**Defin.** *Humility is a voluntary inclination of the mind, grounded upon a perfect knowledge of our own condition: a virtue by the which a man in the most true consideration of his inward qualities maketh least account of himself.*

**H**E that gathereth vertues without Humility, casteth dust against the wind. *Greg.*

As *Demosthenes*, being demanded what was the first precept of eloquence, answered, To pronounce well; being asked what was the second, answered the like; and so the third: so the precepts of Religion, the first, second, and third, are Humility.

It is no commendation to be humble in adversity: but in the midst of prosperity to bear lowly sail, deserveth great praise.

Pride, perceiving Humility to be honourable, desires oftentimes to be covered with the cloak thereof; for fear lest, appearing always in his own likeness, he should be little regarded. *Demost.*

The chief point of man's humility consisteth in this, to subject his will unto the will of God.

Happy is that man whose calling is great, and spirit humble.

The best armour of the mind is humility.

Humility for her excelling should be the sister of true Nobility. *Pontanus.*

Hu.

Humility is more necessary than Virginity. *Bern.*

There are three degrees of Humility : the first, of Repentance ; the second, Desire of Righteousness ; the third, Works of Mercy.

Pride wageth war in the Kingdom of Humility. *Greg.*

Humility onely is the repairer of decayed Chastity.

The easiest way to Dignity is true Humility.

True discretion is never purchased but by true Humility.

When all vices in a manner decay in age, onely Covetousness increaseth. *Aug.*

Sith the Countrey which we desire to dwell in is high and heavenly, and the way thither Lowliness and Humility, why then, desiring this Countrey, do we refuse the way ? *Aug.*

Of all vertuous works the hardest is to be humble.

Humility hath many times brought that to pass which no other vertue nor reason could effect.

To the humble-minded man God revealeth the knowledge of his truth.

If thou desire to ascend where God the Father sitteth, thou must put on the Humility which Christ the Son teacheth.

The vertue of Humility is the onely repairer and restorer of decayed Charity.

Humility teacheth a man how to rule his affections, and in all his actions to keep a mean.

The Spirit of God delighteth to dwell in the heart of the humble man. *Eras.*

If thou intend to build any stately thing, think first upon the foundation of Humility.

As lowliness of heart maketh a man highly in favour with God ; so meekness of words maketh him to sink into the hearts of men.

Humbleness of mind stirs up affection, augments bene-

benevolence, supports good equity, and preserveth in safety the whole estate of a Countrey.

Men are not in any thing more like unto their Maker than in Gentleness and Humility.

Charity and Humility purchase immortality.

God dwelleth in Heaven: if thou arrogantly lift up thy self unto him, he will flie from thee; but if thou humble thy self before him, he will come down to thee. *Austine.*

*Humilitas animi sublimitas Christiani.*

*Tria sunt quæ radicata nutriant humilitatem; assiduitas subjectionis, consideratio propriæ fragilitatis, & consideratio rei melioris.*

### Of Old age.

Defin. *Old age is the gift of heaven, is the long expence of many years, the exchange of sundry fortunes, and the school of experience.*

Sickness and Old age are the two crutches whereon life walketh to death, which arresteth every one to pay the debt which they owe unto nature. *Theopomp.*

It is a vain thing for him that is old to wish that he were young again.

It is a lamentable thing to be old with fear, before a man comes to be old by age.

A gray beard is a certain sign of old age, but not an assured token of a good wit.

Age ought to keep a streight diet, or else will ensue a sickly life.

Hoary hairs are Embassadors of great experience. *Chilo.*

As old folk are very suspicious to mistrust every thing, so are they likewise very credulous to believe any thing.

Youth never rideth well, but when age holdeth the bridle.

Age rather seeketh food for sustenance, than followeth feasts for surfeits.

The benefit of old age is liberty. *Soph.*

When all things by time decay, knowledge by age increaseth. *Arist.*

Old age enjoyeth all things, and wanteth all things. *Democ.*

In age we ought to make more readines to die than provision to live: for the steel being spent, the knife cannot cut; the Sun being set, the day cannot tarry; the flower being fallen, there is no hope of fruit; and old age being once come, life cannot long endure. *Aurel.*

Those that spend their youth without restraint, would lead their age without controllment.

Beware of old age, for it cometh not alone. *Eurip.*

Every age of man hath end, but old age hath none. *Cicero.*

In youth study to live well, in age to die well; for to die well is to die willingly. *Seneca.*

Old men are young mens precedents.

An old man hath more experience to make a perfect choice, than a young man skill in a happy chance.

Age directeth all his doings by wisdom, but youth doateth upon his own will.

Age, having bought wit with pain and peril, foreseeth dangers and escheweth them.

The difference between an old man and a young man is this, the one is followed as a friend to others, the other is eschewed as an enemy to himself.

The *Brackmans* and *Gymnosophitis* made a Law, that none under the age of forty should marry without consent of their Seniours; lest in their choice without skill, the man in progress of time should begin to loath, or the woman not to love.

Old

Old men are often envied for their vertue, but young men pitied for their vice.

Old men by reason of their age, and weaknes of their strength, are subject to sundry imperfections, and molested with many diseases. *Pacuvius.*

Gray hairs oft-times are intangled with love, but staidless youth is intrapped with lust.

Age is more to be honoured for his wisdom, than youth commended for his beauty.

The mind of an old man is not mutable, his fancies are fixed, and his affections not flitting; he chuseth without intention to change, and never forsakes his choice till death makes challenge of his life.

The old Cedar-tree is less shaken with the wind than the young bramble; and age far more stayed in his affairs than youth.

Old men are more meet to give counsel, than fit to follow wars. *Bias.*

Though young men excell in strength, yet old men exceed in stedfastness.

Though all men are subject to the sudden stroke of death, yet old men in nature seem nearest to their grave.

Age is a Crown of Glory, when it is adorned with righteousness; but the dregs of dishonour, when it is mingled with mischief.

Honourable age consisteth not in the term of years, neither is it measured by the date of many days; but by godly wisdom, and an undefiled life.

Age is forgetfull, and gray hairs are declining steps of strength.

Age is given to melancholy, and many years are acquainted with many dumps.

Age speaketh by experience, and liketh by trial: but youth leaneth unto wit which is void of wisdom.

He that will not be advised by age, shall be deceived by youth.

Old

Old age is the fore-runner of death.

Age and Time are two things which men may fore-think of, but never prevent.

Men of age fear and foresee that which youth never regardeth.

Old folks oft-times are more greedy of coin, than carefull to keep a good conscience.

Age may be allowed to gaze at beautie's blossome; but youth must climb the tree and enjoy the fruit.

Nature lendeth age authority; but gentleness of heart is the glory of all years.

Children are compared to Spring-time, striplings to Summer-season, youth to Autumn, and old men to Winter.

An old man ought to remember his age past, and to bethink himself how he hath spent his time: if he find himself faulty in neglecting such good deeds as he might have done, he ought forthwith to be carefull to spend the remainder of his life in liberality towards the poor.

Old men are commonly covetous, because their getting-days are past.

It is a great shame for an old man to be ignorant in the principles of Religion.

An old man ought to be revered for his gravity sooner than for his gray hairs.

If young men had knowledge, and old men strength, the world would become a new Paradise.

A man aged and wise is worthy of a double reverence.

Infancy is but a foolish simplicity, full of lamentations and harms, as it were laid open to a main sea without a stern.

Youth is an indiscreet heat, outrageous, blind, heady, violent and vain.

*Non est senectus ( ut tu opinaris, pater )*

*Onus gravissimum ; sed impatientius  
Qui fert, sibi ipse est author illius mali.  
Patienter at qui sibi quietem comparat,  
Dum dexterè ejus moribus se accommodat,  
Non ulli solùm detrahit molestiam,  
Accersit aliquam sed voluptatem sibi.*

*Si navigandum sit quatuor per dies,  
De commeatu cura nobis maxima :  
At si in senectam quid licet comparare,  
Non instruemus nos eo viatico ?*

### Of Death.

**Defin.** *Death is taken three manner of ways. The first is the separation of the Soul from the Body, with the dissolution of the body untill the Resurrection : the second is death of sin, sith he is said to be dead which lieth sleeping in sin : the third is eternal death, unto which the wicked shall be condemned in the day of the general judgment.*

**D**Death is the Law of Nature, the tribute of the flesh, the remedy of evils, and the path either to heavenly felicity, or eternal misery. *Heraclit.*

Destiny may be deferred, but can never be prevented.

An honourable death is to be preferred before an infamous life.

That man is very simple that dreadeth death, because he feareth thereby to be cut off from the pleasures of this life.

Death hath his root from sin. *Aug.*

Death is the end of fear, and beginning of felicity.

There is nothing more certain than death, nor any thing more uncertain than the hour of death.

No man dieth more willingly than he that hath lived most honestly.

It is better to die well, than to live wantonly. *Socr.*

Death

Death it self is not so painfull, as the fear of death is unpleasant.

Death is the end of all miseries, but infamy is the beginning of all sorrows. *Plut.*

While men seek to prolong their life, they are prevented by some sudden death.

While we think to flie death, we most earnestly follow death.

What is he that, being lusty and young in the morning, can promise himself life untill the evening?

Many men desire death in their misery, that cannot abide his presence in the time of their prosperity.

An evil death putteth great doubt of a good life, and a good death partly excuseth an evil life.

The death of evil men is the safety of good men living. *Cicero.*

He that every hour feareth death, can never be possessed of a quiet conscience.

Nothing is more like to death than sleep, who is death's eldest brother. *Cic.*

There is nothing more common than sudden death; which being considered by the great Philosopher *Demonax*, he therefore warned the Emperour *Adrian*, and such others as lived at their pleasure and ease, in no wise to forget how in a very short moment they should be no more.

Death woundeth deadly, without either dread or dalliance.

Sith death is a thing that cannot be avoided, it ought of all men the less to be feared.

By the same way that life goeth Death cometh. *Aurel.*

Nature hath given no better thing than Death. *Pliny.*

The most profitable thing for the world is the Death of covetous and evil people.

Death

Death is common to all persons, though to some one way, and to some another.

If we live to die, then we die to live.

All things have an end by death, save onely death, whose end is unknown.

Death is metaphorically called The end of all flesh. *Arist.*

The last cure of diseases is death.

Death despiseth all riches and glory, and ruleth over all estates alike. *Boetius.*

None need to fear death, save those that have committed so much iniquity as after death deserves damnation. *Socrat.*

Wisdom maketh men to despise death; it ought therefore of all men to be imbraced as the best remedy against the fear of death. *Hermes.*

So live and hope as thou wouldst dye immediately. *Plin.*

*Non deterret sapientem mors, quæ propter incertos casus quotidie imminet, & propter brevitatem vitæ nunquam longè potest abesse.*

*Tria sunt genera mortis: una mors est peccati, ut, anima quæ peccat, morte morietur; altera mystica, quando quis peccato moritur, & Deo vivit; tertia, quæ cursum vitæ hujus explemus. Aug.*

### Of Time.

*Defin. Time is a secret and speedy consumer of hours and seasons, older than any thing but the first, and both the bringer forth and waster of whatsoever is in this world.*

**T**Here is no fore which in time may not be salved, nor care which cannot be cured; no fire so great which may not be quenched; no love, liking, fancy, or affection, which in time may not either be repressed or redressed.

Time

Time is the perfect Herald of Truth. *Cic.*

Time is the best Oratour to a resolute mind.

Daily actions are measured by present behaviour.

Time is the Herald that best emblazoneth the conceits of the mind.

Time is the sweet Physician, that alloweth a remedy for every misbap.

Time is the Father of mutability. *Solon.*

Time spent without profit bringeth repentance; and occasion let slip when it might be taken is counted prodigality.

There is nothing among men so entirely beloved, but it may in time be disliked; nothing so healthfull, but it may be diseased; nothing so strong, but it may be broken; neither any thing so well kept, but it may be corrupted.

Truth is the daughter of Time; and there is nothing so secret but the date of many days will reveal it.

In time the ignorant may become learned, the foolish may be made wise, and the wildest wanton may be brought to a modest matron. *Bias.*

The happier our time is, the shorter while it lasteth. *Pliny.*

Say not that the time that our fore-fathers lived in was better than this present Age.

Vertue and good life make good days; but abundance of vice corrupteth the time. *Ferome.*

As Oil, though it be moist, quencheth not the fire: so Time, though never so long, is no sure covert for sin.

Nothing is more pretious than Time, yet nothing less esteemed of. *Bern.*

As a sparkle raked up in cinders will at last begin to glow and manifestly flame: so treachery hid in silence, and obscured by time, will at length break forth and cry for revenge.

Whatsoever villany the heart doth think, and the  
hand

hand effect, in process of time the worm of conscience will bewray.

Time draweth wrinkles in a fair face, but addeth fresh colours to a fresh friend.

Things past may be repented, but not recalled. *Liv.*

A certain Philosopher being demanded what was the first thing needfull to win the love of a woman, answered, Opportunity: being asked what was the second, he answered, Opportunity: and being demanded what was the third, he still answered, Opportunity.

Delays oftentimes bring to pass, that he which should have died doth kill him which should have lived. *Clem. Alex.*

Procrastination in peril is the mother of ensuing misery.

Time and Patience teacheth all men to live content.

Take time in thy choice, and be circumspect in making thy match: for nothing so soon gluts the stomach as sweet meat, nor sooner fills the eye than beauty.

Opportunities neglected are manifest tokens of folly.

Time limiteth an end to the greatest sorrows.

Actions measured by time, seldome prove bitter by repentance.

Reason oftentimes desireth execution of a thing which time will not suffer to be done; not for that it is not just, but because it is not followed.

Many matters are brought to a good end in time, that cannot presently be remedied with reason.

Time is life's best Counsellour. *Arist.*

Time is the best Governour of Counsels.

Time trieth what a man is: for no man is so deep a dissembler, but that at one time or other he shall be easily perceived.

Time

Time is the inventor of novelties, and a certain register of things ancient. *Marc. Aur.*

Time maketh some to be men, which have no childish conditions.

Times daily alter, and mens minds do often change.

A little benefit is great profit, if it be bestowed in due time. *Curtius.*

Time is so swift of foot, that being once past he can never be overtaken.

The fore-locks of Time are the deciders of many doubts.

Time in his swift pace mocketh men for their slowness.

*Non est, crede mihi, sapientis dicere, Vivam :*

*Sera nimis vita est crassina, vive hodie.*

*Omnia tempus edax depascitur, omnia carpit,*

*Omnia sede movet, nec finit esse diu.*

### Of the World.

*Defia.* This word World, called in Greek *Cosmos*, signifieth as much as Ornament, or a well disposed order of things.

**H**E that cleaveth to the customes of the World, forsaketh God.

*Cicero* and the *Stoicks* were of opinion, that the World was wisely governed by the gods, who have care of mortal things.

The World is vain, and worldly joys do fade ;

But heaven alone for godly minds is made.

He that trusteth to the World is sure to be deceived. *Archim.*

The disordinate desire of the goods of the World begetteth self-love.

Our honours and our bodily delights are worldly poisons to infect our souls.

The

The World seduceth the eye with variety of objects, the scent with sweet confessions, the tast with delicious dainties, the touch with soft flesh, pretious cloathings, and all the inventions of vanity.

He that mortifieth his natural passions, is seldom overcome with worldly impressions.

No man that loveth the World can keep a good conscience long uncorrupted.

The worldly man burning in heat of fire, is ravished with the thoughts of revenge, intraged with the desire of dignity; briefly, never his own, till he leave the world.

This world, though never so well beloved, cannot last always.

This world is the chain which fettereth men to the Devil; but repentance is the hand which listeth men up to God.

This world is but the pleasure of an hour, and the sorrow of many days. *Plato.*

The world is an enemy to those whom it hath made happy. *Aug.*

The world is our prison, and to live to the world is the life of death.

The delights of this world are like bubbles in the water, which are soon raised, and suddenly laid.

The world hateth contemplation, because contemplation discovereth the treasons and deceits of the world. *Eras.*

We may use the world: but if we delight in it, we break the love we should bear to him that created it.

Man hath neither perfect rest nor joy in this world, neither possesseth he always his own desire.

He that loveth the world, hath incessant travel; but he that hateth it, hath rest.

The world hath so many sundry changes in her vanity, that she leadeth all men wandring in unsteadfastness.

He

He that seeketh pleasures from the world, followeth a shadow, which when he thinketh he is surest of, it vanisheth away and turneth to nothing. *Socrat.*

The World, the Flesh, and the Devil, are three enemies that continually fight against us, and we have great need to defend us from them.

The vanities of this world bewitch the minds of many men.

God created this world a place of pleasure and reward: wherefore such as suffer in adversity, shall in another world be recompenced with joy. *Hermes.*

He which delighteth in this world must either lack what he desireth, or else lose what he hath wone with great pain.

He that is enamoured of this world is like one that entreth into the Sea: for if he escape perils, men will say he is fortunate; but if he perith, they will say he is wilfully deceived.

He that fixeth his mind wholly upon the world, loseth his soul: but he that desireth the safety of his soul, little or nothing regardeth the world.

After the old Chaos was brought into form, the Poets feign that the World was divided into four Ages; the first was the Golden Age, the second was the Silver Age, the third the Brazen Age; and the fourth the Iron Age: All which may be more largely read of in the first Book of *Ovid's Metamorphosis.*

The World in the four Ages thereof may be compared to the four seasons of the year; the first resembling the Spring-time, the second Summer, the third Autumn, and the fourth Winter. *Perdiccas.*

He that yieldeth himself to the world ought to dispose himself to three things which he cannot avoid: First, to poverty, for he shall never attain to the riches that he desireth; Secondly, to suffer great pain & trouble; Thirdly, to much business without expedition. *Solon.*

*Mundus*

*Mundus regitur numine deorum, estque quasi communis urbs, & civitas omnium. Cicero.*

*Mundus magnus homo, homo parvus mundus esse dicitur.*

Of Beginning.

*Defin. Beginning is the first appearance of any thing; And there can be nothing without beginning, but only that Almighty power which first created all things of nothing.*

**E**Vil beginnings have most commonly wretched endings.

In every thing the greatest beauty is to make the beginning plausible and good.

It is better in the beginning to prevent, than in the exigent to work revenge.

That thing never seemeth false that doth begin with truth.

The Preface in the beginning makes the whole book the better to be conceived.

Nature is counted the beginning of all things, Death the end. *Quintil.*

To begin in truth, and continue in goodness, is to get praise on earth, and glory in heaven.

The beginning of Superstition was the subtilty of Satan; the beginning of true Religion, the service of God.

There is nothing wisely begun, if the end be not providently thought upon.

Infants begin life with tears, continue it with travels, and end it with impatience.

A foolish man beginneth many things, and endeth nothing.

The beginning of things is in our own power; but the end thereof resteth at God's disposing. *Stobæus.*

M

Never

Never attempt any wicked beginning in hope of a good ending.

The most glorious and mighty beginner is God, who in the beginning created the world of nothing.

Small faults not hindred in the beginning, amount to mighty errours ere they be ended.

A work well begun is half ended. *Plato.*

In all works the beginning is the chiefeft, and the end most hard to attain.

The beginning, the mean and the end, is a legacy which every one enjoyeth.

Sudden changes have no beginning.

Nothing is more ancient than the first beginning.

That which is between the beginning and the end is short. *Greg.*

The fear of God is the beginning of Wisdom. *Sirac.*

The beginnings of all things are small, but gather strength in continuance.

The beginning once known, with more ease the event is understood.

Begin nothing before thou first call for help of God: for God, whose power is in all things, giveth most prosperous furtherance and happy success unto all such acts as we do begin in his Name.

Take good advisement ere thou begin any thing; but having once begun, be carefull speedily to dispatch it.

He that preventeth an evil before it begin, hath more cause to rejoyce than to repent.

Take good heed at the beginning to what thou grantest, for after one inconvenience another will follow.

*Begin to end, and ending so begin,  
As entrance to good life be end of sin.*

*Principiis obsta: sero medicina paratur,*

*Cum mala per longas invaluere moras.*

*Principii nulla est origo, nam ex principiis oriuntur omnia, ipsum autem nulla ex re alia nasci potest.*

Of Ending.

**Defin.** *The End is that whereto all things are created by God, which is the glory of his Name and Salvation of his elect: albeit the order which he observeth, the cause, reason and necessity, of them are hid in his secret counsel, and cannot be comprehended by the sense of man.*

**T**HE end of the World is a good man's meditation; for by thinking thereon he preventeth sin.  
*Basil.*

The end of trouble bringeth joy, and the end of a good life everlasting felicity.

What thing soever in this world hath a beginning, must certainly in this world have also an ending.

The last day hath not the least distress.

Felicity is the end and aim of our worldly actions, which may in this life be described in shadows, but never truly attained but in heaven onely.

Nothing is done but it is done for some end. *Arist.*

The end of labour is rest, and the end of foolish love repentance.

The end is not onely the last, but the best of every thing. *Arist.*

The end of every thing is doubtfull. *Ovid.*

The end of war is a just Judge. *Levit.*

As there is no end of the joys of the blessed, so there is no end of the torments of the wicked. *Greg.*

The end we hope for is ever less than our hopes.

What was doubtfull in the beginning is made certain by the end thereof.

Seeing the event of things does not answer to our wills, we ought to apply our wills to the events of them. *Arist.*

The end of a dissolute life is most commonly a desperate death. *Bion.*

Our life is given to use and to possess, but the end is most uncertain and doubtfull.

The end of sorrow is the beginning of joy.

At the end of the work the cunning of the workman is made manifest.

Good respect to the end preserveth both body and soul in safety.

Before any fact be by man committed, the end thereof is first in cogitation.

Many things seem good in the beginning which prove bad in the end.

*Exitus acta probat: careat successibus opto,*

*Quisquis ab eventu facta notanda putat.*

*Multa laudantur in principio, sed qui ad finem perseverat beatus est.*

### Of Day or Light.

**Defin.** *The word Dies, which signifieth a Day, is so called, quod sit divini operis. It is God's fair creature, and the carefull comfort of man, who by his word made the Light thereof, to beautifie it to the world's end.*

**T**Hose children which are born between the four and twenty hours of midnight, and midnight, with the Romans are said to be born in one day.

*Numa Pompilius*, as he divided the year into months, so he divided the month into days, and called them *Festos*, *Profestos*, & *Intercisos*; the first dedicated to the gods, the next to men for the dispatching of their business, the last as common for their gods as men.

A day

A day natural hath twenty and four hours, a day artificial hath twelve hours.

The day beginning with the *Ægyptians* at Sun-setting, and with the *Persians* at Sun-rising.

The *Athenians* count all the time from the setting of the Sun, to the setting of the Sun again, but one day.

The *Babylonians* count their day from the Sun-rising in the morning, till the Sun-rising the next.

The *Umbrians*, an ancient people in *Italy*, account their day from Noon-tide till Noon-tide the next day following.

The wicked and evil-living man loveth darkness, and hateth the light.

One day taketh from us the credit that another hath given us, and the last must make reckoning of all the rest past.

By daily experience we wax wiser and wiser.

He that refuseth to amend his life to day, may happen to be dead ere to morrow.

Let no day be spent without some remembrance how thou hast bestowed thy time.

*Vespasian* thought that day lost wherein he had not gotten a friend.

Of all numbers we cannot skill to number our days : we can number our sheep, our oxen, and our coin ; but we think our days are infinite, and therefore we cannot number them.

One day the valiant brood

Of *Fabius* sent to fight :

Thus sent, one day did see

Them nobly dead ere night.

The *Romans* called *Jupiter Diespiter*, which signifieth the Father of the Day, or Light.

Light is sometimes taken for Day, and Darkness for Night.

No day cometh to man wherein he hath not some cause of sorrow. *Quintil.*

The entrance of adolescence is the end of infancy, man's estate the death of youth, and the morrow-day's birth the overthrow of this day's pride.

Light is the Queen of the eyes. *Aug.*

God in the beginning made two great lights, one for the day, another for the night.

Day is the Image of life, night of death.

The pleasure of the day is the Sun, called of the Philosophers the golden eye, and heart of heaven.

The light of learning is the day of the mind. *Aug.*

Every day that passeth is not to be thought as the last, but that it may be the last. *Senec.*

The Sun melteth wax, and hardneth clay.

*Abbreviare dies poteris, producere nunquam:*

*Abbreviare tuum est, sed prolongare Tononius.*

*Optima quæque dies miseris mortalibus ævi.*

*Prima fugit, subeunt morbi tristicique senectus,*

*Et labor, & dura rapit inclementia mortis.*

### Of Night.

*Defin. Night or Darknes is the time of rest and peace after labours, being commonly that part of the day natural in which the Sun is hidden from us, shining to the Antipodes.*

**T**HE longer the night is in coming, the more it is desired of the oppressed; yet no sooner seen than wisht to be departed.

Night is the benefit of nature, and made for man's rest. *Livius.*

Suspicion and fear are Night's companions.

Darkness is not evil but in comparison of the light. *August.*

Every light hath his shadow, and every shadow of night

night a succeeding morning.

The darkness of our vertues, and not of our eyes is to be feared. *Aug.*

It is not darkness, but absence of the light, that maketh night.

Darkness cannot be seen. *Aug.*

The breath we breathe in the morning is often stopt and vanished before night.

Night followeth day, as a shadow followeth a body. *Arist.*

This our life is as it were night.

Night is more comfortable to the miserable than the day.

Night, which is the nurse of ease, is the mother of unquiet thoughts.

Night, which is all silence, hears all the complaints of the afflicted.

The deeds of the night are loathsome to the day, neither hath light to doe with darkness.

Night is war's enemy, yet it is the only finder out of martial stratagems.

A dark night and a dead resolution beget cause of the day's lamentation.

Night is the cloak to cover sin, and the armour of the unjust man. *Theophr.*

Night begets rest, and rest is the refreshing of tired spirits.

Whatever is over-wearied by the day's exercise, is as it were new born by the nights rest and quiet. *Tully.*

Night and Sin hold affinity, and joyntly aid each other.

It is impossible to wear out the day in travel, if some part of the night be not spent in rest.

*Ut jugulent homines surgant de nocte latrones:*

*Ut teipsum serves non exasperaveris? Horat.*

*Interiores tenebrae cecitas mentis, exteriores infernus.*

### Of Wickedness.

**Defin.** *Wickedness is any sin, vice or evil committed or imagined in the whole course of our lives, and the mean by which we lose God's favour, and expose our selves to the danger of hell-fire.*

**T**HE prosperity of evil men is the calamity of the good.

When wicked men rejoyce, it is a sign of some tempest approaching.

It is the corruption of the good, to keep company with the evil.

Rejoyce as often as thou art despised of evil men, and perswade thy self that their Opinion of thee is most perfect praise.

Ill men are more hasty than good men are forward in prosecuting their purpose.

He that worketh wickedness by another, is guilty himself of the fact committed. *Bias.*

It is better to destroy the wickedness it self than the wicked man.

Unexperienced evils do hurt most.

The remembrance of evil things is to be observed by the contemplation of good matters.

*Philip King of Macedon* assembled together the most wicked persons, and farthest from correction, of all his subjects, and put them into a Town which he built of purpose, calling it *Poneropolis*, the City of wicked persons.

Continuance in evil doth in it self increase evil.  
*S. P. S.*

A wicked life is the death of the soul. *Chrys.*

Who can be more unfortunate than he which of necessity will needs be evil.

Whosoever he be that spareth to punish the wicked

ked, doth thereby much harm to the good. *Anachar.*

It is a praise to the godly to be dispraised of the wicked; and it is likewise a dispraise to be praised of them.

Sin, blindeth the eyes of the wicked, but punishment opens them. *Greg.*

The wicked man is daily drawn to punishment, and is ignorant thereof.

The mind of an ill-disposed person is more unstable than the superficies of the water.

When wicked men be in the midst of all their jollity, then some misfortune comes knocking at the door.

When the evil man would seem to be good, then he is worst of all.

He is evil that doth willingly associate himself with wicked men.

Wicked men are the devil's shadows.

Vertue is health, but vice is sickness. *Plato.*

The wicked man attempteth things impossible. *Arist.*

The wicked man is ever in fear. *Plato.*

He wrongeth the good that spareth the wicked.

A good sentence proceeding from a wicked man's mouth loseth its grace.

The progeny of the wicked, although it be not wholly infected, yet it will savour something of the father's filthiness.

As vertue is a garment of honour, so wickedness is a robe of shame.

Curst is that man that knoweth not to be a man, but by his wickedness is far otherwise than he should be.

He that intendeth not to doe good should refrain from doing evil: but it is counted evil if we refrain to doe good.

Purifie thine own wickedness, then prate of others sins.

The wicked man, in a monstrous kind of pride never heard of before, glorieth and boasteth of his evil deeds.

When a man doth subject himself to the wicked affections of his own mind, he doth weaken and cut in sunder the strings of understanding. *Cicero*.

Wicked counsel is most hurtfull to the giver.

In good things nothing is either wanting or superfluous: which made the *Pythagoreans* say, that wickedness could not be comprehended, but godliness might.

The ways to wickedness are many, plain and common; but to goodness are not many, but one, & that same is hard to find, because it is but little troden.

*Non ob ea solum incommoda quæ eveniunt improbis fugienda est improbitas: sed multo etiam magis, quod cujus in animo versatur, nunquam finet eum respirare, nunquam requiescere.*

*Si impietas improbè molita quippiam est, quamvis occultè fecerit, nunquam tamen confidat id fore semper occultum: plerumque enim improborum facta primò suspicio insequitur, deinde sermo atque fama, tum accusatorum iudex; multi etiam se judicant. Cicero.*

### Of Infamy.

**Defin.** *Infamy is the livery of bad deserts in this world, and that which for our malignities and evil doing staineth our names and our successions with a perpetual disgrace, through the report of our misdeeds and unjust attempts.*

**S**Hame and Dishonour are the two greatest preventers of mishap.

Infamy galleth unto death, and liveth after death

Infam.

Infamy and Shame are inseparable sequels of Adultery.

That man is very wicked and unhappy whose life the people lament, and at whose death they rejoyce.  
*Solon.*

There is no greater infamy than to be lavish in promise, and slack in performance.

Begging is a shamefull course, and to steal is a great blot of dishonour.

He that hath born sail in the tempest of shame, may ever after make a sport of the shipwreck of his good name.

Infamy is so deep a colour, that it will hardly be washed off with oblivion.

Such as seek to climb by private sin shall fall with open shame.

They that covet to swim in vice shall sink in vanity.  
*Crates.*

Greater is the shame to be accounted an Harlot, than the praise to be esteemed amiable.

The infamy of man is immortal.  
*Plato.*

It were great infamy to the person, and no small offence to the Common-wealth, to behold a man basely toiling that deserveth to govern, and to see him govern that deserveth to go to plough.

Shame is the end of treachery, and dishonour ever foreruns repentance.

What is once spotted with infamy, can hardly be worn out with time.  
*Aurel.*

When the string is broken, it is hard to hit the white : and when a man's credit is called in question, persuasions can little prevail.

An honourable man shall never die, and an infamous man deserveth not to live.

The infamous man is wholly miserable: for good men will not believe him, bad will not obey him,

no

no man accompany him, and few befriend him.

As beauty adorneth wealth, maintaineth honour and countenance; so infamy woundeth all.

The occasions and greatness of infamy are better untried than known.

The tongue is the readiest instrument of detraction and slander.

Every inferiour doth account that thing infamous wherein he seeth his superiour offend.

It is infamy to seek praise by counterfeit vertue.

It is infamy to dispraise him that deserveth well, because he is poor, and to commend the unworthy, because he is rich.

He that by infamy slandereth his friend is most monstrous.

To be praised of wicked men is as great infamy, as to be praised for wicked doings.

Pride is the cause of hatred, and sloth of infamy.

The life of a noted infamous man is death.

*Cicero* inveighing against *Cataline*, saith, Thy naughty and infamous life hath so obscured the glory of thy predecessours, that although they have been famous, yet by thee they will come to oblivion.

If a man's good name be not polluted, although he have nothing else, yet it stands him in more stead than the possession of very great riches.

*Emori præstat per virtutem, quam per dedecus vivere. Cicero.*

*Quis honorem, quis gloriam, quis laudem, quis ullum decus tam unquam expetit, quam ignominiam, infamiam, contumelias, dedecus fugeit? Cicero.*

Of Dishonesty.

**Defin.** Dishonesty is an act which engendereth its own torment: for from the very instant wherein it is committed, and with the continual remembrance thereof, it filleth the soul of the malefactor with shame and confusion.

He

**H**E that is disposed to mischiefs will never want occasions.

Dishonesty ruins both fame and fortune.

Shame is the hand-maid to dishonest attempts.

*Crates.*

The insatiate appetite of gluttony doth obscure the inferiour vertues of the mind.

He that fears not the halter will hardly become true; and they that care not for suspects are seldom honest.

It is dishonest victory that is gotten by the spoil of a man's own Countrey. *Cicero.*

There never riseth contention in a Commonwealth, but by such men as would live without all honest order.

The evil inclination of men may for a time be disguised; but being once at liberty, they cannot cloak it.

Many times the wicked bear envy unto the good, not because the vertuous suffer them to doe well, but for that they will not consent with them to doe evil.

Many be so malicious and perverse, that they take more delight to doe evil to others than to receive a benefit unto themselves.

If he be evil that giveth evil counsel, more vile is he that executeth the same.

Nothing is profitable which is dishonest. *Tully.*

Then mischief is at the full ripeness, whenas dishonest things be not onely delightfull in hearing, but also most pleasant in practice: and there is no remedy to be hoped for, where common vices are accounted vertues.

A man given to dishonesty can neither be friend to himself, nor trusty to another.

The overthrow of a Commonwealth is the dishonesty of the Rulers.

Disho-

Dishonesty is the serpent of the soul ; which spoileth men of their ornaments and heavenly apparel.

All things are tolerable save those things which are dishonest.

*Calistes* the harlot said she excelled *Socrates*, because when she was disposed she could draw his Auditours from him. No marvel, saith he, for thou allurest them to dishonesty , to which the way is ready ; but I exhort them to vertue, whose way is hard to find.

Honesty is joyned with misery, dishonesty with all kind of worldly felicity : but the misery which we suffer for honesty shall be turned to everlasting comfort ; and the felicity gotten by dishonesty shall be changed into perpetual torment.

—————*sape Diespiter*

*Neglectus incesto addidit integrum.*

*Raro antecedentem scelestum.*

*Deseruit pede pœna claudo.* Horace.

*Disce bonas artes , moneo, Romana juvenus.*

*Sit procul omne nefas : ut ameris, amabilis esto.*

### Of Vices in general.

Defin. *Vice* is an inequality and jarring of manners, proceeding from man's natural inclination to pleasures and naughty desires.

**A** Man seldom repenteth his silence, but he is often sorrowfull for his hasty speeches.

He that is rooted in sin will hardly be by good counsel reformed.

Who doubts of God, with *Protagoras*, is an Infidel.; who denieth God, with *Diagoras*, is an Epicure and a Devil.

Consent and sin are both of one kind.

Vice is the habitude of sin, but sin is the act of that habitude.

He that pampers his flesh doth nourish many worms. *Demonax.*

Ex.

Excessive sleep is found the bodie's foe.

Lust bringeth short life, prodigality wretched life, and perseverance in sin eternal damnation.

As by nature some men are more inclined to sickness than other some; so one man's mind is more prone than another's to unrighteousness.

The sickness of old age is avarice, the error of youth inconstancy. *Theop.*

A most horrible and damnable offence that is to be judged, whose revenge belongeth unto God. *Aug.*

Craft putteth on it the habit of policy, malice the shape of courage, rashness the title of valour, lewdness the image of pleasure: thus dissembled Vices seem great Vertues.

Where Elders are dissolute and past gravity, there the younger sort are shameless and past grace.

Every vice fighteth against nature.

Vice ruleth where Gold reigneth. *Greg.*

We ought not to hate the man, but his vices. *Aug.*

There are more vices than vertues. *Greg.*

Riches gotten with craft are commonly lost with shame.

Folly in youth, and negligence in age, breed at length woe to both; the one ending in sorrowfull grief, the other in lamentable misery.

Where youth is void of exercise, there age is void of honesty.

Flattery, and soothing great men in their humours, getteth more coin than true speeches can get credit. *Bias.*

Fair faces have gotten foul vices, straight personages crooked manners, and good complexions bad conditions.

A merry mind doth commonly shew a gentle nature, where a froward countenance is a manifest sign of a froward disposition.

Sobriety

Sobriety without fullness is commendable, and mirth with modesty delectable.

Every vice hath a cloak, and creepeth in under the name of vertue.

We ought to have an especial care lest those vices deceive us which bear a shew of vertue.

Craft oft-times accompanieth Policy, too much Austerity Temperance, Pride a resolute mind, Prodigality Liberality, Fortitude Temerity, and Religion Superstition.

What nation doth not love gentleness, thankfulness, and other commendable parts in a man? Contrarily, who doth not hate a proud, disdainfull, dishonest, and unthankfull person?

*Cum fateamur satis magnam vim esse in vitiis ad miseram vitam, fatendum est etiam eandem vim in virtute esse ad beatam vitam; contrariorum enim contraria sunt consequentia.*

*Qui voluptatibus dicuntur, & vitiorum illecebris & cupiditatum lenociniis se dederunt, missos faciant honores, nec attingant rempublicam; patiantur viros fortes labore, se otio suo perfrui.*

### Of Ingratitude.

**Defin.** *Ingratitude is that which makes men impudent, so that they dare joyn together to hurt those which have been their best friend, and them to whom they are bound both by blood, nature, and benefits.*

**I**ngratitude challengeth revenge by custome, and is a vice most hatefull before God and man.

Ingratitude for great benefits maketh men to despair of recompence, and of faithfull friends causeth them to become mortal foes.

Impudency is the companion of that monster Ingratitude. *Stobæus.*

He is unthankfull that being pardoned sinneth again. There

There can be no greater injury offered to a free mind and a bashfull face, than to be called unthankfull; sith such reproaches sink most deeply into the reputation of Honour.

Ingratitude springeth either from covetousness or suspect. *Theophrast.*

It is a shamefull and unthankfull part always to crave, and never to give. *Marc.*

Princes rewarding nothing, purchase nothing; and desert being neglected, courage will be unwilling to attempt.

Benefits well bestowed establish a Kingdom; but service unrewarded weakneth it. *Archim.*

The nature of a man is ambitious, unthankfull, suspectfull, not knowing rightly how to use his friends, or with what regard to recompense his well-willers for their benefits bestowed.

It is better to be born foolish, than to understand how to be unthankfull.

Ingratitude loseth all things in himself, in forgetting all duties to his friend.

To doe good to an unthankfull body is to sow corn on the sand.

Two contraries give light one to the other; and ingratitude and thankfulness are best discerned one by the other.

There is no affection among men so firmly placed, but through unthankfull dealing it may be changed to hatred. *Bias.*

Two heads upon one body is a monstrous sight: but one unthankfull heart in a bosome is more odious to behold. *Bias.*

There cannot be a greater occasion of hatred, than to repay good turns with unthankfull dealing.

An ungratefull Common-wealth, which hath banished men of true desert, finding its hinderance by  
their

their absence, too late repenteth. *Lactantius.*

Nothing waxeth sooner old than a good turn or benefit. *Diog.*

An unthankfull man is compared to a vessel bored full of holes. *Lucianus.*

Old kindness sleepeth, and all men are unthankfull. *Pindarus.*

The ungratefull man through his impudency is driven to all villany and mischief, and maketh himself a slave. *Zenophon.*

*Plato* called *Aristotle* a Mule, for his ingratitude. *Ælianus.*

The unthankfull man hath ever been accounted a more dangerous buier than the debtour. *Cognat.*

The ungrateful man is of worse condition than the Serpent, which hath venom to annoy others, but not it self.

It is better never to receive a benefit, than to be unthankfull for it.

Thankfulness doth consist in Truth and Justice: Truth doth acknowledge what is received, and Justice doth render one good turn for another. *Stobæus.*

He is unthankfull with whom a benefit perisheth; he is more ungratefull which will forget the same; but he is most ungratefull that rendreth evil for the good he hath received. *Bias.*

He which receiveth a benefit should not only remember, but requite the same liberally and fruitfully; according to the nature of the earth, which rendreth more fruit than it receiveth seed. *Quint.*

The *Egyptians* of all vices most abhorred Ingratitude, in which (as *Tully* saith) all wickedness is contained.

If we be naturally inclined to doe good to them of whom we conceive good hope, how much more are we bound to those at whose hands we have already received a good turn? *Seneca.* Thou

Thou canst not call a man by a worse name, than to say he is an unthankfull person.

*Plutarch* interpreteth *Pythagoras's* Symbol, of not receiving of swallows, thus, that a man ought to shun unthankfull people.

*Xenophon*, among the praises which he gave unto *Agésilas*, reputeth it a part of injustice, not onely not to acknowledge a good turn, but also if more be not rendred than hath been received.

Whosoever receiveth a benefit selleth his own liberty, as who would say that he made himself subject to render the like.

The laws of *Athens*, *Persia* and *Macedonia*, condemned the unthankfull person to death.

*Lycurgus* esteemed it a most monstrous ingratitude, not to acknowledge a benefit.

In the old time Liberties and Franchises for ingratitude were revoked.

An ungratefull person cannot be of a noble mind, nor yet just. *Socrat.*

A man ought to remember himself how often he hath received courtesie and pleasure.

Every gentle nature quickly pardoneth all injuries, except ingratitude, which it hardly forgetteth.

Ingratitude was the cause of the sin and death of man.

No man's life is void of ingratitude.

The life of the ignorant is unthankfull, wavering and unstaied in things present, through the desire of things to come. *Seneca.*

Impudency and ingratitude are companions.

All humane things grow old and come to the end of their time, except ingratitude: for the greater the increase of mortal men is, the more doth ingratitude augment. *Plat.*

We shall avoid this shamefull vice of ingratitude, if

we

we esteem the benefit which we receive of another greater than it is, and contrariwise repute that less than it is which we give.

The unworthier he is that receiveth the benefit, the more he is to be commended from whom it cometh.

*Est aliqua ingrato meritum exprobrare voluptas.*

*Ingratus, qui beneficium accepisse se negat quod accepit; ingratus, qui id dissimulat; rursus ingratus, qui non reddit: at omnium ingratiissimus est qui oblitus est.*

### Of Pride.

Defin. *Pride is an unreasonable desire to enjoy Honours, Estates and great Places; it is a vice of excess, and contrary to all Modesty, which is a part of Temperance.*

**H**E that bruise the Olive-tree with hard iron, fretteth out no oil, but water: and he that pricketh a proud heart with perswasion, draweth out onely hate and envy.

It is impossible that to a man of much pride fortune should be long friendly.

It chanceth oftentimes to proud men, that in their greatest jollity, and when they think their honour spun and woven, then their estate with the web of their life in one moment is suddenly broken.

Ambitious men can never be good Counsellors to Princes.

The desire of having more is a vice common to Princes and great Lords, by reason of ambition and desire to rule, bringing forth in them oftentimes an unsatiable cruelty and beastly nature. *Plut.*

Pride is the cause of the corruption and transgression of man's nature.

Pride causeth that work to become wicked, which of it self is good: so that humble submission is better than the proud boasting of our deeds; which causeth

pride is Morbus Satanicus. <sup>a proud</sup>

8: Boc: it came ist. a. h. as Morb:

a proud man oftentimes to fall into more detestable vices than he was in before. *Plur.*

It is natural to proud men to delight themselves in. and to set their whole minds upon vain desires.

Men that have their thoughts high, and their estates low, live always a pensive and discontented life.

Pride should of young men be carefully avoided, of old men utterly disdained, and of all men suspected and feared. *Soc.*

Pride hath two steps, the lowest bloud, and the highest envy.

Pride eateth gold, and drinketh bloud, and climbeth so high by other mens heads that she breaketh her own neck.

It is better to live in low content than in high infamy; and more pretious is want with honesty than wealth with discredit.

Aspiring pride is like a vapour, which ascendeth high, and presently vanisheth away in smoak. *Plur.*

A proud heart in a beggar is like a great fire in a small cottage, which not onely warmeth the house, but burneth all that is in it.

The spring of pride is lying, as truth is of humility. *Phil.*

Men that bear great shapes and large shadows, and have not good nor honest minds, are like the pourtraiture of *Hercules* drawn upon the sands.

The more beauty the more pride, and the more pride the more preciseness.

Ambition is the ground of all evils. *Tim.*

Pride is a Serpent which slyly insinuateth her self into the minds of men.

Exalt one of base stock to high degree, and no man living will sooner prove proud than he.

An ambitious body will go far out of the right way, to attain to the height which his heart desireth. *J.P.S.*

Pride

Pride is the mother of Superstition.

The proud man, seeking to repress another man, in stead of superiority attaineth indignity.

The proud man is forsaken of God ; being forsaken, he groweth resolute in impiety, and after purchaseth a just punishment for his presuming sin. *Plato.*

A proud man is compared to a ship without a Pilot, tossed up and down upon the seas by Winds and Tempest. *Aug.*

The Son of *Agésilas* wrote unto King *Philip*, who much gloried in some of his victories, that if he measured his shadow, he should find it no greater after his victories than it was before.

King *Lewis* the eleventh was wont to say, when Pride was in the Saddle, Mischief and shame was on the Crupper.

Pride, Envy, and Impatience, are the three capital enemies of man's constancy. *Aug.*

Pride is always accompanied with Folly, Audacity, Rashness, and Impudency, and with Solitariness ; as if one would say, that the proud man is abandoned of all the world, ever attributing to himself that which is not, having much more bragging than matter of worth. *Plato.*

Pride did first spring from too much abundance of wealth. *Antist.*

*Chrysippus*, to raise an opinion of knowledge to himself, would set forth those books in his own name, (a fault common in our age) which were wholly written by other men.

The proud boasting man doth feign things to be which indeed are not, or maketh them appear greater than they are. *Ar.*

Pride is the mother of Envy, which if one be once able to suppress, the daughter will be soon suppressed. *Aug.*

Husband-

Husbandmen think better of those ears of corn which bow down and wax crooked, than those which grow straight; because they suppose to find more store of grain in them than in the other.

*Socrates*, when he saw that *Alcibiades* waxed proud, because of his great possessions, shewed him the Map of all the World, and asked him whether he knew which were his Lands in the Territory of *Athens*: who answering, They were not described there; How is it then (quoth he) that thou braggest of that which is no part of the World?

It is the property of proud men to delight in their own foolish inventions.

He that knoweth himself best esteemeth himself least. *Plato*.

The glory of the proud man is soon turned to infamy. *Salust*.

The proud man thinketh no man can be humble. *Chrysost*.

*Antiochus* had that admiration of himself, that he thought he was able to sail on the Earth, and go on the Seas.

*Pompey* could abide no equal, and *Cæsar* could suffer no superiour.

It is a hard matter for a rich man not to be proud.

If a proud rich man may scarcely be endured, who can away with a poor man that is proud?

The proud man resembleth the Fisherman in *Theocritus*, who satisfied his hunger with dreams of Gold.

The Pride of unquiet and moving spirits never content themselves in their vocations. *Perdic*.

*Themistocles* told the *Athenians*, that unless they banished him and *Aristides*, they could never be quiet.

*Perdita tunc urbi nocuerunt secula, postquam  
Ambitus & luxus & opum metuenda facultas  
Transverso mentem dubiam torrente tulerunt.*

*In rebus prosperis, & ad voluntatem nostram fluentibus, superbia magnopere est fugienda: nam ut adversas res, si secundas, immoderatè ferre, levitatis est. Cicero.*

### Of Prodigality.

**Defin.** *Prodigality is the excess of Liberality, which coming to extremity proves most vicious, wasting vertue faster than substance, and substance faster than any vertue can get it.*

**P**rodigality without care wasteth that which diligent labour hath purchased.

Prodigality is called the fire of the mind, which is so impatient in heat, that it ceaseth not, while any matter combustible is present, to burn necessary things into dust and cinders. *Pliny.*

Where Prodigality and Covetousness are, there all kind of vices reign with all licence in that soul  
*Theop.*

Prodigality stirreth up evil wars and seditious injuries, to the end that her humour may be fed; fishing in all troubled water, that she may have wherewith to maintain her prodigal expences.

Excess of apparel is an argument of the inconstancy of the soul, and rather whetteth the eyes of the beholders to wicked desires, than to any honest thoughts. *Erasmus.*

Deck not thy self with curious wrought Tapestry, and fair painted Pictures, but with Temperance and Honesty. *Epiſt.*

Poverty followeth superfluous expences.

Prodigality maketh youth a tyrant in his own estate, a destroyer of his own wealth, and a corrosive to his own friends.

To spend much without getting, to lay out all without

out reckoning, and to give all without considering, are the chiefeſt effects of a prodigal mind.

He that giveth beyond his power is prodigal ; he that giveth in meaſure is liberal ; he that giveth nothing at all is a niggard.

Prodigality is a ſpecial ſign of incontineney. *Marc. Aurel.*

He that is ſuperfluous in his diet, ſumptuous in apparel, and lavilh of his tongue, is a Cook's hope, a Tailour's thrift, and the Son of repentance.

The end of much expence is great grief.

*Straton Sidonius* could in no wiſe abide that any one ſhould go beyond him in prodigal expences ; whereupon aroſe a great contention betwixt *Nicocles Cyprius* and him, whiſt the one did what he could to exceed the other. *Theop.*

Who ſpends before he thrives, will beg before he thinks.

Riches lavishly ſpent breed grief to our hearts, ſorrow to our friends, and miſery to our heirs.

A proud Eye, an open Purſe, a light Wife, breed miſchief to the firſt, miſery to the ſecond, and horns to the third.

What is gotten with care, ought to be kept with wiſedom.

Prodigality is a diſſolution, or too much looſing of vertue. *Zeno.*

An unthrift is known by four things ; by the Company he keepeth, by the Taverns he haunteth, by the Harlots he cheriſheth, and the expence he uſeth.

An exceſs in meats breeds ſurfeit, in drink drunkenneſs, in diſcourſe ignorance : ſo in gifts exceſs produceth prodigality.

It is better to be hated for having much, than to be pitied for ſpending all. *Bias.*

Prodigality conſiſteth not in the quantity of what

N

is

is given, but in the habit and fashion of the giver.

He is truly prodigal which giveth beyond his ability, and where his gifts are needless.

It is not possible for a prodigal mind to be without envy. *Curius.*

Prodigality concealing love, loves none, whereby affection decreaseth, and amity is made unstable.

Prodigal lavishing and palpable sensuality brought *Pericles*, *Callias* the son of *Hipponicus*, and *Nicias*, not onely to necessity, but to extreme poverty; and when all their money was spent, they drinking a poisoned potion one to another, died all three.

Prodigality is born a Wonder, and dies a Beggar. *Menas.*

No kind admonition of friends, nor fear of poverty, can make a prodigal man become thrifty.

Prodigality in youth is like the rust in Iron, which never leaveth fretting it till it be wholly consumed.

Fire consumeth fewel without maintenance; and prodigality soon emptieth a weak purse, without it be supplied.

The prodigal-minded man neither observeth time, nor maketh end of riot, untill both himself and his patrimony be consumed.

A prodigal humour is hardly purged, because the nourishments are many and sweet.

The prodigal-minded man, to spend lustily, and to fare daintily, so he have it, he cares not how he gets it; and so he spends it, he cares neither on whom nor in what sort he consumes it.

————— *O prodiga rerum*

*Luxuries, nunquam parvo contenta paratu,  
De quæstorum terrâ pelagique ciborum  
Ambitiosa fames, & lautæ gloria mensæ!  
Discite quàm parvo liceat producere vitam,  
Et quantum natura petat. ———*

## Of Gaming.

Defin. Gaming is a stealing away of time, abusing our understanding in vain things without any profit.

**C**Hilo being sent from *Lacedæmon* to *Corinth* in Embassage, to intreat a peace between them, and finding the Noble-men playing at Dice, returned back again without delivering his Message; saying, He would not stain the glory of the *Spartans* with so great ignominy, as to joyn them in society with Dice-players.

Players at Dice, by the counsel of *Constantinople* under *Fustinian*, were punished with excommunications.

*Alphonfus* son of *Ferdinando* King of *Spain*, streightly commanded that no Knight should presume to play at Dice or Cards for any money, or give his consent to any such play in his house, upon pain of forfeiting his wages for one whole month, and himself to be forbidden another month and an half from entring into the King's Palace.

It is a very hard matter, to follow ordinarily the deceitfull practices of cozening skill, or skilfull cozenage, without the discredit of a man's good name by the mark of reproach, or badge of open infamy.

The fame or good name of a man is no sooner in question than when he is known to be a common Gamester.

It is no freedom to be licentious, nor liberty to live idly.

Such game is to be abhorred wherein wit sleepeth, and idleness with covetousness is onely learned.

The gain which ariseth to any party in play should be bestowed upon the poor, to the end that both the Gamesters, as well the winner as the loser, might be equally punished. *Aug.*

*Aurelius Alexander*, Emperour of *Rome*, made a Law, that if any man was found playing at the Dice, he should be taken for frantick, or as a fool natural, which wanteth wit and discretion to govern himself.

The same Emperour likewise, after the promulgation of the foresaid Law, counted Dice-players no better than Thieves and Extortioners.

Gaming at Cards and Dice is a certain kind of smooth, deceitfull and slight theft, whereby many are spoiled of all they have.

Who would not think him a light man, of small credit, that is a Dice-player or a Gamester?

How much cunninger a man is in Gaming and Dice-playing, so much the more is he corrupted in life and manners.

*Justinian* made a Law, that none privately or publickly should play at Dice or Cards.

Old mens Gaming is a privilege for young men.

The Devil was the first inventer of Dice and Gaming.

Dicing Comedians bring often Tragical ends.

*Plato* seeming to commend Table-play, compareth it to the life of man; as an evil chance may be holpen by cunning play, so may a bad nature be made better by good education.

*Cicero* in the Senate-house put *Antonius* to silence, by saying he was a Dicer.

Dicing neither becometh the gravity of a Magistrate, nor the honour of a Gentleman; for that the gain is loaded with dishonest practices, and the loss with unquiet passions.

As a dead Carcass in an open field is a prey for many kinds of Vermine; so a plain-minded man is an assured prey for all sorts of Shifters.

In *Turkey* he is noted of great infamy that is found playing for money; and grievous pains are appoin-

appointed for punishment, if he return to it again.

The *Lydians* were the first inventors of Gaming, when their Countrey was brought into great necessity for want of victuals, to the end that by playing they might find some mean to resist and sustain hunger the better.

*Horace* avoucheth in his time, that Dice-playing was forbidden by their Law.

*Lewis* the eighth, King of *France*, made a Law, that all Sports should be banished his Realm except Shooting.

*Cyrus*, to punish them of *Sardis*, commanded them to pass away their time in Playing and Banqueting; thereby to render them less men, and keep them from Rebellion.

*Ars aleatoria, dum aliena concupiscentiâ suâ profundit, patrimonii nullam reverentiam tenet.*

*Est ars mendaciorum, perjuriorum, furtorum, litium, injuriarum, homicidiorumque mater; est verè malorum dæmonum inventum, quæ, exciso Asiæ regno, inter eversæ urbis manubias varia sub specie migravit ad Græcos.*

### Of Covetousness.

**Defin.** Covetousness is a vice of the soul, whereby a man desireth to have from all parts without reason, and unjustly withholdeth that which rightly belongeth unto another body: it is also a sparing and niggardliness in giving, but open-handedness to receive whatsoever is brought, without conscience, or any regard whether it be well or ill attained.

**T**HE property of a covetous man is, to live like a beggar all the days of his life, and to be found rich in money at the hour of his death. *Archim.*

Gain gotten with an ill name is great loss.

Covetous men little regard to shorten their lives, so they may augment their riches.

Treasures hoarded up by the covetous are most commonly wasted by the prodigal person.

He that coveteth riches is hardly capable of good instruction. *Plotin.*

It is a hard matter for a man to bridle his desire ; but he that addeth riches thereunto is mad.

Covetousness is a vice of the soul, whereby a man desireth to have from all parties without reason, and unjustly withholdeth that which belongeth to another. *Arist.*

Covetousness is sparing in giving, but excessive in receiving.

Covetousness is a blind desire of good. *Luc.*

Unto a covetous man the obtaining of that he would have, is always the beginning of the desire of having more.

Covetous men scrape together like mighty men ; and spend like base, mechanical, and handy-crafts men.

Covetous men are compared to Rats and Mice that are in golden Mines, which eat the golden Ore, and yet nothing can be gotten from them but after their death.

Gold is called the bait of sin, the snare of souls, and the hook of death ; which being aptly applied may be compared to a fire, whereof a little is good to warm one, but too much will burn one altogether.

It is better to be the sheep than the son of a covetous man. *Diog.*

*Pertinax* being advanced to the degree of Emperour, did not forget his niggardliness, but parted Lettice and Artichokes into two, that the one half might be for his Dinner, and the other for his Supper.

*Dionysius*

*Dionysius* the elder being advertised of one that had hidden great store of money, commanded him upon pain of death to bring it to him: which he did, although not all, but with the remainder dwelt in another place, and bestowed it upon an Inheritance. When *Dionysius* heard thereof, he sent him that which he took from him, saying, Now thou knowest how to use riches, take that I had from thee.

The Chariot of Covetousness is carried upon four wheels of Vices; Churlishness, Faint courage, Contempt of God, and Forgetfulness of death: drawn by two Horses, called Greedy to catch, and Hold fast: the Carter that driveth it is Desire to have, having a Whip called Loth to forgo.

A covetous man is good to no man, and worst friend to himself.

A covetous man wanteth as well that which he hath, as that which he hath not.

He that coveteth much wanteth much.

There is a greater sorrow in losing riches, than pleasure in getting them. *Pub.*

Covetousness is the root of all evil, from whence do proceed, as from a fountain of mishap, the ruine of Common-weals, the subversion of Estates, the wreck of Societies, the stain of Conscience, the breach of Amity, the confusion of the Mind, Injustice, Bribery, Slaughter, Treasons, and a million of other mischievous enormities. *Aurel.*

All vices have their tast save onely Covetousness.

The gain of gold maketh many a man to lose his soul.

A covetous man passeth great travels in gathering riches, more danger in keeping them, much law in defending them, and great torment in departing from them.

Covetousness is the mother of poverty.

The excuse of the covetous man is, that he gathereth for his children. *Apollonius.*

The covetous-minded man in seeking after riches, purchaseth carefulness for himself, envy from his neighbours, a prey for thieves, peril for his person, damnation for his soul, curses for his children, and law for his heirs.

A covetous rich man, in making his Testament, hath more trouble to please all, than himself took pleasure to get and possess all.

A covetous man's purse is called the devil's mouth.

We fear all things like mortal men, but we desire all things as if we were immortal. *Sen.*

Covetousness in an old man is most monstrous: for what can be more foolish, than to provide more money and victuals when he is at his journey's end?

Covetousness is a disease which spreadeth through all the veins, is rooted in the bowels, and being inveterate cannot be moved. *Tully.*

To fly from Covetousness, is to gain a Kingdom.

Gold guides the Globe of the Earth, and Covetousness runs round about the World.

Most covetous is he which is carefull to get, desirous to keep, and unwilling to forgo.

By liberality mens vices are covered, by covetousness laid open to the world. *Aug.*

A covetous man's eye is never satisfied, nor his desire of gain at any time sufficed.

The Glutton's mind is of his belly, the Lecher's of his lust, and the Covetous man's of his gold. *Ber.*

The Covetous man is always poor. *Aurel.*

*Ardua res hæc est, opibus non tradere mores,*

*Et cum tot Cræsos videris, esse Numam.*

*Usque adeò solus ferrum mortemque timere.  
Auri nescit amor: pereunt discrimine nullo  
Amisæ leges, sed pars vilissima rerum,  
Certamen movistis, spes*————

### Of Usury.

**Defin.** *Usury of the Hebrews is called Biting: and an unlawfull gain got by an unlawfull mean, it is that cruelty which doth not onely gnaw the Debtour to the bones, but also sucketh out all the bloud and marrow from him, ingendring money of money, contrary to nature, and to the intent for which money was first made.*

**U** Sury is compared to Fire, which is an active and unsatiabable Element, for it burneth and consumeth all the wood that is laid-upon it: so the Usurer, the more he hath, the more he desireth, and (like Hell-gate) he is never satisfied.

An Usurer is a filching and corrupt Citizen, that both stealeth from his neighbour, and defraudeth himself.

The intent of Usury bewrays the crime.

Usury is the nurse of Idleness, and Idleness the mother of Evils.

*Amasis* King of *Ægypt* made a Law, that the Pretor should call every one to account how they lived; and if by Usury, they should be punished as Malefactours.

There was a Law amongst the ancient *Grecians* and *Romans*, which forbad all Usury surmounting one peny in the hundred by the year, and they called it *Unciary Usury*.

This Law was since that brought to a half-peny a year among the *Romans*; and not long after Usury was clean taken away by the Law *Genuntia*, because of usual seditions which rose through the contempt of Laws concerning Usury.

Usury makes the Nobleman sell his Land, the Lawyer his *Justinian*, the Physician his *Galen*, the Souldier his Sword, the Merchant his Wares, and the World its Peace.

Money engendreth Money, contrary to nature.

An Usurer is a more wicked man than a Thief, who was condemned but in double as much. *Caro*.

Usury is an ancient mischief, and cause of much civil discord.

A little lewdly come by is the loss of a great deal well gotten.

Usury is like a Whirl-pool, that swalloweth whatsoever it catcheth. *Crates*.

He that with his Gold begets Gold, becomes a slave to his Gold.

Inordinate desire of wealth is the spring of Usury; and Usury subverteth credit, good name, and all other vertues.

Covetousness seeketh out Usury, and Usury nourisheth Covetousness.

An Usurer can learn no truth, because he loatheth the truth.

Usury taketh away the title of Gentry, because it delighteth in ignobility.

Usury oftentimes deceives the belly, and altogether lives careless of the soul's safety.

As the greedy Ravens seek after carrion for their food; so doth the covetous Usurer hunt after Coin, to fill his Coffer. *Phil*.

No kind of people in the world are so notorious liars, nor use so much to falsifie their faith in all practices, as Usurers.

*Appian*, in his first Book of Civil Wars, writeth, that by the ancient Law at *Rome*, Usury was forbidden upon very great pain.

As he which is stung with an Asp dieth sleeping,  
 so

so sweetly doth he consume himself which hath borrowed upon Usury.

An Usurer is more dangerous than a Thief. *Cato.*

Usury is most hated of those whom she doth most pleasure.

Usury maketh those that are free-born, bondslaves.

*Publius.*

Usury is the manifest sign of extreme impudency.

*Chryf.*

To be an Usurer is to be a Man-slayer. *Cato.*

Usurers were not suffered to enter the Temple of sparing and well-ordering Expence.

The *Egyptians* and *Athenians*, seeing the error of covetous Usury to take footing in their Provinces, by approved judgment concluded, that by no Instrument, Plea, Execution, or other means in Law, a body might be detained, the original being for corrupt gain.

In *Thebes* it was by streight order forbidden that any man should be put in office, which in ten years before the election had practised any unlawfull chaf-fering.

By Usury money is brought forth before it be gotten.

Usury is the daughter of Avarice and Ambition.

The more wealth that an Usurer winneth by his extortion, the more doth the sin of covetousness daily corrupt his conscience.

The ill-gotten gain, that cometh by usury, brings with it contempt, many curses, and infamy.

He that liveth by the loss of the poor, meriteth the plague of God for his punishment.

—————*Turpia lucra*

*Fænoris, & velox inopes alura cruciat.*

*Non sunt facienda mala, ut inde eveniant bona.*

## Of Deceit.

Defin. *Deceit or Craft is the excess of prudence: it is that which leadeth a man through wilfull ignorance, to oppose himself against that which he knoweth to be dutifull and honest, causing him, under the counterfeite name of prudence, to seek to deceive those that will believe him. This vice is the chiefeft cause of ambition and covetousness, which most men serve in these days: but above all things it is an enemy to justice, and seeketh by all means to overthrow the true effect thereof.*

**C**Raft most commonly is repayed with craft; and he that thinketh to deceive another, is many times deceived himself.

The craftier and subtler a man is, the more he is to be suspected and hated, as one that hath lost all credit or goodness. *Cic.*

All knowledge deviating from Justice, ought rather to be called craft than science.

It is more wisdom sometimes to dissemble wrongs, than to revenge them.

The difference between craft and wiliness is, the one is in dexterity of wit natural, the other is gotten by experience.

A man's look is the gate of his mind, declaring outwardly the inward deceit which the heart containeth. *Livius.*

He that never trusteth, is never deceived.

Our negligence maketh subtil shift presume, where diligence prevents false deceit.

The Serpent hidden in the grass stingeth the foot; and a deceitfull man under the shew of honesty oft-times deceiveth the simple.

There is nothing that sooner deceiveth the mind than hope; for whilst our thoughts feed on it, we suddenly and assuredly lose it.

The

The man most deceitfull is most suspectfull.

It many times falls out, that what the heart craftily thinketh, the looks deceitfully betray. *Leo.*

The deceitfull are like the Chameleon; apt to all objects, capable of all colours; they cloak Hate with Holiness, Ambition with good Government, Flattery with Eloquence: but whatsoever they pretend is dishonesty.

Deceits are traps to catch the foolish in.

When there is a shew of some likelihood of truth in a lie, then are we soonest deceived by subtlety.

Light heads and sharp wits are most apt to deceive others by false tales.

It is a point of dishonesty in a man, to make a shew of one thing, and doe another.

The Lawyers call that Covin, when, to deceive another, a man maketh semblance of one thing, and yet notwithstanding doeth the clean contrary.

*Frederick* the Emperour desired, that his Counsellours would at the entring in of his Court lay aside all deceit and dissembling.

Speech is but a shadow of deeds, and their ought to be such an unity, that there be found no difference at all: for it is a great deceit to speak otherwise with our tongue than we mean with our heart. *Pacuvius.*

The Emperour *Pertinax* was surnamed *Chrestologus*, that is to say, well-speaking, but ill-doing.

Fortune's gifts are mere deceits. *Sen.*

Wonder not that thou art deceived by a wicked man; rather wonder that thou art not deceived. *Demosthenes.*

It is no deceit to deceive the deceiver.

Falshood hath more wit to devise the truth. *Plinius.*

He is not worthy to find the truth that deceitfully seeketh her. *Hier.*

It

It is more impious to be deceitfull, than to conceal the truth. *Hier.*

Deceit is a dangerous enemy to truth.

*Alexander* said to *Antipater*, that outwardly he did wear a white garment, but it was lined with purple.

The deceitfull man's speeches may be likened to the Apothecaries painted pots, which carry the inscription of excellent drugs, but within them there is either nought available, or else some poison contained. *Hier.*

*Alexander* being counselled by *Parmenio*, to seek the subversion of his enemies by craft and subtlety, answered, that his estate would not suffer him so to doe; but if he were *Parmenio*, he would doe it.

All deceits are proper to a base and bad mind, but to be detested of an honest man.

The answers of the Oracles were always doubtfull and full of deceit.

He is worthy to be abhorred which beateth his brains to work wickedness, and seeketh by subtlety to bring other men to misery.

A deceitfull man chuseth hypocrisie and dissimulation for his companions.

*Sic avidis fallax indulget piscibus hamus:*

*Callida sic stultas decipit esca feras.*

*Grave est malum omne quod sub aspectu latet.*

### Of Lying.

*Defin.* Lying is a false signification of speech, with a will to deceive; a sickness of the soul, which cannot be cured but by shame and reason: it is a monstrous and wicked evil, that filthily profaneth and defileth the tongue of man, which of God is otherwise consecrated, even to the truth, and to the utterance of his praise.

**T**AKE heed of a Lier, for it is time lost to be led by him: and of a Flatterer, for it is mere deceit to believe him.

Lying

Lying is a member of injustice, turning topsy turvey all humane society, and the amity due unto our neighbour. *Aug.*

As certain it is to find no goodness in him that useth to lie, as it is sure to find no evil in him that telleth truth.

The Lier is double of heart and tongue; for he speaketh one thing, and doeth another.

From truth depraved are ingendred an infinite number of Absurdities, Heresies, Schisms, and Contentions. *Socrus.*

The Thief is better than a man accustomed to lie.

In *Almain* a lie hath been always extremely hated, and thunned as it were a plague: and bastards could never obtain the price of any Occupation whatsoever, nor take degree in Art or Science. *Acad.*

Thou canst not better reward a Lier, than in not believing what he speaketh. *Arist.*

Within thy self behold well thy self; and to know what thou art, give no credit to other men.

Pope *Alexander* the sixth never did what he said, and his son *Borgia* never said what he meant to doe; pleating themselves in counterfeiting and dissembling, to deceive and falsifie their faith. *Guic.*

It is the property of a Lier to put on the countenance of an Honest man, that so by his outward habit he may the more subtly deceive. *Bias.*

Lying is contrary to nature, aided by reason, and servant or hand-maid to truth.

As the Worms do breed most gladly in soft and sweet Woods: so the most gentle and noble Wits inclined to honour are soonest deceived by Liers, and Flatterers.

Through a Lie *Joseph* was cast into Prison, and Saint *Chryostome* sent into Banishment.

All kind of wickedness proceedeth from Lying, as  
all

all goodness doth proceed from truth. *Chilo.*

The *Aegyptians* made a Law, that every Lier should be put to death.

The shame of a Lier is ever with him.

A Lie is not capable of pardon. *Xen.*

Liers onely gain this, that albeit they speak the truth, yet shall they never be believed.

Lying is contrary to nature, aided by reason, and servant or hand-maid to truth. *Plotin.*

The *Scythians* and *Garamantes* followed the same Law, and condemned them to death that prognosticated any false thing to come.

The *Persians* and *Indians* deprived him of all honour and farther speech that lied.

*Cyrus* told the King of *Armenia*, that a Lie deserved no pardon.

The *Parthians* for lying became odious to all the world.

There is no difference between a Lier and a Forswearer: for whomsoever (saith *Cicero*) I can get to tell a Lie, I may easily intreat to forswear himself.

An honest man will not lie, although it be for his profit.

Lying in doctrine is most pernicious.

He that dares make a lie to his Father, seeking means to deceive him, such an one much more dareth to be bold to doe the like to another body.

Liers are the cause of all the sins and crimes in the world. *Epictetus.*

A Lier ought to have a good memory, lest he be quickly found false in his tale. *Pliny.*

It is a double lie for a man to belie himself. *Stob.*

A lie is the more hatefull, because it hath a similitude of truth. *Quintil.*

All Idolatry, Hypocrisie, Superstition, false Weights, false Measures, and all Cozenages, are called Lying; to the

the end that by so deformed a name we should the rather eschew them.

A good man will not lie, although it be for his profit. *Cicero.*

*Alexander* would consent to nothing but truth, and *Philip* his father to all kind of falsehood.

Old men and Travellers lie by authority.

It is a wickedness to conceal the fault of that which a man selleth. *Lastan.*

Lying in a Prince is most odious. *Hier.*

*Si qui ob emolumentum suum cupidius aliquid dicere videntur, iis credere non convenit. Falsum maledictum est malum mendacium.*

### Of Drunkenness.

Defin. *Drunkenness is that vice which stirreth up lust, grief, anger, and extremity of love, and extinguisheth the memory, opinion and understanding, making a man twice a child : and all excess of drink is drunkenness.*

**T**HE ancient *Romans* would not suffer their wives to drink any wine.

The crafty wraistler (Wine) distempereth the wit, weakneth the feet, and overcometh the vital spirits. *Arist.*

Wine burns up beauty, and hastens age.

Excess is the work of sin, and drunkenness the effect of riot. *Solon.*

Those things which are hid in a sober man's heart, are oft-times revealed by the tongue of a drunkard.

Drunkenness is a bewitching devil, a pleasant poison, and a sweet sin. *Aug.*

Drunkenness maketh man a beast, a strong man weak, and a wise man a fool. *Origen.*

*Plato* bade drunken and angry men to behold themselves in a glass.

The

The *Scythians* and the *Thracians* contended who should drink most.

*Argon* the King of *Illyrium* fell into a sickness of the sides, called the *Pleurisie*, by reason of his excessive drinking, and at last died thereof.

Sobriety is the strength of the soul. *Pyth.*

Where drunkenness is mistress, there secrecy beareth no mastery.

Wine and Women cause men to dote, and many times put men of understanding to reproof.

*Cleo*, a woman, was so practised in drinking, that she durst challenge all men or women whatsoever, to try masteries who could drink most, and overcome the rest.

The Vine bringeth forth three Grapes; the first of Pleasure, the second of Drunkenness, the third of Sorrow.

*Philip* King of *Macedon*, making war upon the *Persians*, understood that they were a people which abounded in all manner of delicate wines, and other wastfull expences; whereupon he presently retired his army, saying, It was needless to make war upon them who would shortly overthrow themselves.

Nothing maketh Drunkenness to be more abhorred, than the filthy and beastly behaviour of those men whose stomachs are overcharged with excess.

Steel is the glass of beauty, Wine the glass of the mind. *Eurip.*

Intemperance is a root proper to every disease. *Plato.*

Sickness is the chastisement of Intemperance. *Seneca.*

A drunken man, like an old man, is twice a child. *Plato.*

Drunkenness is nothing else but a voluntary madness.

The

The Glutton and the Drunkard shall be poor.

Wine hath drowned more men than the sea. *Pub.*

The first evil in Drunkenness is danger to Chastity.

*Amb.*

The *Lacedaemonians* would often shew their Children such as were drunk, to the end they should learn to loath that vice.

*Romulus* made a Law, that if a woman was found overcome with drink, she should die for her offence; supposing that this vice was the foundation or beginning of dishonesty and whoredom.

*Callisthenes* being urged by one to drink as others did at *Alexander's* feast, answered, that he would not: for, saith he, who so drinketh to *Alexander*, hath need of *Aesculapius*; meaning a Physician.

The Leopard, as many write, cannot be so soon taken by any thing as by Wine; for being drunk, he falleth into the toils.

Wine, according to the saying of a late Writer, hath drowned more men than the sea hath devoured.

Drunkenness is a monster with many heads; as filthy talk, fornication, wrath, murder, swearing, cursing, and such like.

There are two kinds of Drunkenness: one kind above the moon, is a celestial drunkenness, stirred up by drinking of heavenly drink, which maketh us onely to consider things Divine: The reward of vertue is perpetual drunkenness. *Museus.*

Another kind of Drunkenness is under the Moon, that is, to be drunk with an excess of drinking: which vice ought of all men carefully to be avoided.

Wine is the blood of the earth, and the shame of such as abuse it.

Wine enflameth the liver, rotteth the lungs, dul-leth the memory, and breedeth all sicknesses.

The *Nazirites* abstained from drinking of any Wine or strong drink.

*Quid*

*Quid non ebrietas designat? operta recludit;  
 Spes jubet esse ratas; in praelia trudit inermem:  
 Sollicitis animis onus eximit, ac docet artes.  
 Fœcundi calices quem non fecere desertum?  
 Contracta quem non in paupertate solutum?*

### Of Gluttony.

*Defin. Gluttony or Surfeiting is the sworn enemy to Temperance, daughter to excess and immoderate appetite: she is health's bane and humility's blemish, life's cockatrice, and the soul's hell, except mercy wipe out the remembrance of so great a guilt.*

**S**uffice nature, but surfeit not; supply the body's need, but offend not.

Moderate diet is the wise man's cognizance; but surfeiting Epicurism is a fool's chiefest glory.

To live well and frugally, is to live temperately, and shun surfeiting: for there is great difference between living well, and living sumptuously; because the one proceeds of Temperance, Frugality, Discipline, and Moderation of the soul, contented with her own riches; and the other of Intemperance, Lust, and contempt of all Order and Mediocrity: but in the end one is followed with shame, the other with eternal praise and commendation. *Plato.*

It is not the use of meat, but the inordinate desire thereof, ought to be blamed. *Aug.*

Continency in meat and drink is the beginning and foundation of skill. *Socrat.*

We cannot use our spirits well when our stomachs are stuffed with meat: neither must we gratifie the body and entrals onely, but the honest joy of the mind. *Cicero.*

The *Hebrews* used to eat but once a day, which was at Dinner; and the *Grecians* in like manner had  
 but

but one meal, and that was at Supper.

Sobriety retaineth that in a wise man's thoughts, which a fool without discretion hath in his mouth.

The belly is an unthankfull beast, never requiting the pleasure done, but craving continually more than it needeth. *Crates.*

When we eat we must remember we have two guests to entertain, the Body and the Soul: whatsoever the Body hath departs away quickly, but what the Soul receiveth abideth for ever.

The wicked man liveth to eat and drink, but the good man eateth and drinketh to live. *Plut.*

A rich man may dine when he list, but a poor man when he can get meat. *Diog.*

The belly is the commanding part of the body. *Homer.*

It is a great fault for a man to be ignorant of the measure of his own stomach. *Senec.*

As meat and drink is food to preserve the body: so is God's Word the nourishment for the Soul. *Greg.*

A vertuous Soul hath better tast of godly discourses, than the Body hath of well-relished meat.

The first draught that a man drinketh ought to be for thirst, the second for nourishment, the third is for pleasure, and the fourth for madness. *Anacharsis.*

Then is the mind most apt to comprehend all good reason, when the operations of the brain are not hindered by vapours, which excess of feeding distempers it withall.

King *Cyrus* being asked by *Artabanus* (as he marched one day in War) what he would have bought him for his supper; Bread, (quoth he) for I hope we shall find some Fountain to furnish us with drink.

Wisdom is hindred through Wine, and understanding darkned. *Alphons.*

Nothing

Nothing can be more abject and hurtfull, than to live as a slave to the pleasure of the mouth and belly.  
*Salust.*

Diseases gather together within our bodies, which proceed no less of being too full than being too empty; and oftentimes a man hath more trouble to digest meat than to get meat.

How hard a matter is it to preach abstinence to the belly, which hath no ears, and which will take no denial, however the case standeth?

By Gluttony more die than perish by the Sword.

Gluttony stirreth up lust, anger, and love, in extremity, extinguishing understanding, opinion and memory. *Plat.*

Gluttony fatteneth the body, maketh the mind dull and unapt; nay, which is worse, undermineth reason.

Wine hath as much force as fire: so soon as it overtaketh one, it dispatcheth him; it discloseth the secrets of the Soul; and troubleth the whole mind.

*Homer* proving that the Gods die not, because they eat not, alludeth, that eating and drinking do not onely maintain life, but are likewise the cause of death.

We are sick of those things wherewith we live: for there is no proper and peculiar seed of diseases, but the corruptions of those things within us which we eat, and the faults and errours we commit against them. *Plut.*

*Socrates* inviting certain of his friends to a Feast, was reproved for his slender provision: whereto he answered, If they be vertuous, there is enough; but if they be not, there is too much.

They which are addicted to belly-service, not caring for the food of the mind, may well be compared to Foo's, that depend more upon Opinion than Reason.

It

It is an old Proverb, Much meat, much malady.

Intemperance is a root proper to every disease.

He that too much pampereth himself is a grievous enemy to his own body.

Vessels being more fully fraught than they are able to carry do sink; so fareth it with such as eat and drink too much.

By surfeit many perish; but he that dieteth himself prolongeth his life.

Excess came from *Asia* to *Rome*: Ambition came from *Rome* to all the world.

Gluttony causeth innumerable maladies, and shortens man's life. *Horace*.

Surfeiting is the readiest means to procure sickness; and sickness is the chastisement of intemperate diet.

*Gorgias* being demanded how he attained to the number of an hundred and eight years, answered, By never having eaten or drunken any thing through pleasure.

*Omne nocet nimium, mediocriter omne gerendum.*

*Tantum cibi & potioniis adhibendum est, ut reficiantur vires, non opprimantur.* *Cicero*.

### Of Concupiscence.

Defin. *Concupiscence or lust is a desire against reason, a furious and unbridled appetite, which killeth all good motions in man's mind, and leaveth no place for vertue.*

**L**ust is a pleasure bought with pains, a delight hatcht with disquiet, a content pass'd with fear, and a sin finished with sorrow. *Demonax*.

Lust by continuance groweth into impudency.

Shame and Infamy wait continually at the heels of unbridled Lust.

Lust is an enemy to the purse, a foe to the person, a canker

canker to the mind, a corrosive to the conscience, a weakner of the wit, a besotter of the senses, and, finally, a mortal bane to all the body; so that thou shalt find pleasure is the path-way to perdition, and lusting love the loadstone to ruth and ruine. *Pliny.*

Lust in age is loathsome, in youth excess; howsoever it is the fruit of idleness.

Lust inforceth us to covet beyond our power, to act beyond our nature, and to die before our time.

Sensual Vice hath these three companions; the first Blindness of understanding, the second hardness of Heart, the third Want of grace.

*Draco* wrote such laws against Incontinency, that he is said not to have writ them with ink, but rather to have signed them with blood.

The chanel, which rivers long time have maintained, are hardly restrained from their course; and lust wherein we have been long plunged is hardly purged.

Such things as maintain us in evil, or change our goodness to wickedness, are either nourished or begun by Lust.

Pleasure is the end of superfluity. *Plato.*

Adultery is called the injury of nature.

Concupiscence is inseparably accompanied with the troubling of all order, with impudency, unseemliness, sloth and dissoluteness. *Plato.*

Our tongues most willingly talk of those things which our hearts most desire.

Chastity is a punishment to the incontinent, and labour to the slothfull. *Sen.*

Adultery desireth no procreation, but pleasure. *Anselm.*

Lust maketh a man to have neither care of his own good name, nor consideration of the shame which his posterity shall possess by his evil living.

This monstrous sin altereth, marreth, and drieth the body

body, weakning all the joynts and members, making the face bubbled and yellow, shortning life, diminishing memory, understanding, and the very heart.

Adultery is unlawfull Matrimony.

Adultery is hated even among beasts.

Lust is a strong tower of mischief, and hath in it many defenders; as neediness, anger, paleness, discord, love, and longing. *Diog.*

Concupiscence doth injure, profane and defile the holiness of the soul.

The *Corinthians* for their inconstancy have been evil spoken of; for they were so unchast, that they prostituted their own daughters to enrich themselves. Hence came the Proverb, It is not fit for every man to go to *Corinth*: for they paid well for their pleasure.

The *Babylonians*, *Tyrrhenians*, and *Messalians*, were greatly spotted with this vice, abusing their bodies in such monstrous sort, that they were reputed to live rather like beasts than Men.

*Meretrix non dissimilis mari: quod das, devorat: nunquam abundat.*

*Hoc unum in ore perpetuo habent meretrices, Da mihi, atque Affer mihi.*

### Of Sloth.

**Defin.** *Sloth is a fear to endure labour, a desisting from the necessary actions both of body and mind: it is the sink which receiveth all the filthy chanel of vice, and with that poisonous air infecteth and spoileth the soul.*

**A** Man being idle hath his mind apt to all uncleanness; and when the mind is void of exercise, the man is void of honesty.

Sloth riseth sometimes of too much abundance.

Prosperity engendreth sloth.

Sloth turneth the edge of wit, but study sharpeneth the memory.

That which is most noble by nature is made most vile by negligence. *Arist.*

Idleness is the onely nurse and nourisher of sensual appetites, and the sole maintainer of youthfull affections.

Travel is a work that continueth after death.

Be doing always somewhat, that the devil find thee not idle. *Hierom.*

Idleness is the sepulchre of a living man.

Sloth is the Devil's cushion or pillow. *Origen.*

Idleness teacheth much wickedness. *Eur.*

They that doe nothing learn to doe ill. *Cic.*

Idleness is the meat that soonest and soonest infecteth the mind with many mischiefs.

Idleness is against nature. *Cicero.*

The slothfull man sleepeth in his own want. *Cicero.*

It is hard for him that will not labour to excell in any Art.

Idleness is the enemy of vertue, and the very train of all wickedness.

Sloth loseth time, dulleth the understanding, nourisheth humours, choaketh the brain, hinders thrift, and displeaseth God. *Galen.*

Sloth is the mother of poverty. *Sen.*

The sluggard being nestled in ignorance, soonest falleth into Atheism.

The man that passeth his life slothfully without profit, ought to lose it without pity.

Idleness maketh of men women, of women beasts, of beasts monsters. *Homer.*

Study begetteth study, and sloth increaseth sloth. *Ambr.*

*Pythagoras* gave his disciples this Precept, Take good

good heed that thou sit not upon a bushel : meaning, that idleness ought especially to be eschewed.

Lust is quenched by labour, and kindled through idleness.

The idle heart is moved with no prayers. *Curtius.*

The rich man, if he wax idle, will be quickly poor.

Idleness is security, and labour is care.

In doing nothing men learn to doe ill. *Columella.*

That kind of contemplation, tending to solitariness, is but a glorious title to idleness. *S. P. S.*

Sloth is a fear of labour to ensue.

It is not for a man of authority to sleep a whole night. *Hom.*

In idleness beware of idleness.

Sloth is the Step-mother of Wisdom and Science. *Anacharsis.*

Men are born to good works; whereof our soul may serve for a sufficient and invincible proof, seeing it is never still, but in continual motion and action. *Cicero.*

Idleness decayeth the health of the body; and no man ought to hide his life. *Plut.*

Where nature hath been friendly, there is a certain vain opinion which causeth slothfulness. *Plato.*

The Bees can abide no Drones among them; but as soon as any begin to be idle, they kill them. *Plato.*

The wise man's idleness is continual labour. *Bern.*

Carthage was overcome, and Rome by Idleness came to ruine. *Aug.*

—*Vanam semper dant otia mentem.*

*Ignavia vitium est animosæ partis, quæ consternitur periculis, præsertim mortis. Arist.*

## Of Presumption.

Defin. *Presumption is a violent passion of the will, and an utter foe to prudence: it is that affection which thrusteth and exposeth the body to dangers, presuming onely upon vain hope and imagination, without either ground or reason.*

**H**E that vaunteth of victory before he hath wone the field, may be counted more foolish than valiant. *Bias.*

Vain and light men love commonly that which is forbidden by reason, and love nothing more than to follow their sensual appetites.

He that presumeth of his own strength is soon overcome. *Aug.*

• A fault wilfully committed ought not to be forgiven.

To flie from that we should follow, is to follow our own destruction.

Hardiness without fear is the sister of folly.

Presumption is the mother of all vices, and is like unto a great fire, which maketh every one to retire back. *Aug.*

It is a great presumption to look for reverence of our elders, and to enjoin our betters silence. *Greg.*

To presumption belongeth correction, to correction amendment, and to amendment reward. *Ber.*

There is more hope of a Fool than of him that is wise in his own conceit. *Solom.*

Take heed of rashness in resolution, and cruelty in conquest; for the one is wilfull, and the other wicked: and as the first wants it, so the other shews as little grace, whose fruits are pernicious to reason, and torment to the conscience.

He that presumes on that he knows not, may lose an honour for an humour. *Curtius.*

Presum-

Presumptuous attempts bring bad ends.

A festered sore must have a searching salve, and a shameless smile an open frown.

It is an impudent and presumptuous part, to commit any thing to the judgment of him that wanteth knowledge.

Ill success comes of rash beginnings.

He that speaks of high things, having no experience of them, is like unto a blind man that would lead and teach him the way which seeth better than himself. *Bien.*

It is a troublesome, dangerous, insolent and proud enterprize, for a man to take upon him with a Pen to govern a Common-weal, and with a Prince to reason of his life.

He is not wise, but arrogant, that dares presume unasked to give a Prince counsel.

He that presumeth to understand every thing, is thought to be ignorant in all things.

Every man presumeth on his own fancy, which maketh divers to leap short through want of good rising, and many shoot over for want of true aim.

He is very obstinate whom neither reason nor experience can perswade. *Chio.*

Aspiring thoughts, as they are lofty, so are they perillous.

To strain farther than the sleeve will stretch, maketh the arm bear : and to skip beyond a man's skill, is to leap, but not to know where to light.

That which in the Devils was the cause of their fall, that in men was the cause of death.

The man that presumes to be wise, let him not contend with him that is inflamed with wrath : for if he fail to follow counsel herein, he shall either have his head broken by the furious, or his heart galled by the detractour.

Where men doe all that they will, they indeed presume to doe that which they should not. *Cicero.*

Presumption is the chief ground and cause of all variance, hatred and mischief.

Amongst the ambitious men of the world presumption is a fury, and a continual tempter.

The occasion why Leven was forbidden unto the Jews at the Feast of *Easter*, was, to teach them to have a great care to keep themselves from Pride and presumption, into which they fell that held any good opinions of their own selves, and puffed themselves up therewith, as the dough is puffed with the Leven. *Philo.*

Men ought not to defer the amendment of their life to the last hour, because the thief was saved: for, as that was a precedent, that none should despair; so was it but one example, because none should presume.

He is too much presumptuous that striveth to go where another hath fallen; and too much unbridled that searcheth not at all when others have perished before him.

Let him that thinketh he standeth take heed lest he fall.

*Nulla præsumptio perniciosior quàm de propria justitia aut scientia superbire. O superba præsumptio! O præsumptuosa superbia! Aug.*

*Cùm non sit nostrum quod sumus, quomodo nostrum est quod habemus?*

*Stultitiæ genus est, ut cùm aliis debeas vitæ beneficium, tibi adscribas ornamenta virtutum.*

### Of Treason.

**Defin.** *Treason is that damned vice, hated of God and Man, wherewith perjured persons being bewitched, fear not to betray themselves, so they may either be-  
tray*

tray others or their Countrey: it is the breach of faith and loyalty with God, their Gouverneurs, and Countrey.

**T**hey are deceived that look for any reward for treason. *Curtius.*

The conflict with Traitors is more dangerous than with open enemies. *Livius.*

Traitors are like Moths, which eat the cloth in which they were bred; like Vipers, that gnaw the bowels where they were born; like Worms, which consume the wood in which they were ingendered. *Agessil.*

Treachery hath always a more glozing shew than the Truth; and Flattery displays a braver Flag than Faith.

No place is safe enough for a Traitor. *Amb.*

Once a Traitor, and never after trusted. *Liv.*

Who will not, with *Antigonus*, make much of a Traitor, going about to pleasure him? but having his purpose, who will not hate him to death?

Such as are Traitors to their Prince, and perjured to God, deserve no credit with men.

Treachery ought not to be concealed, and friends have no privilege to be false.

Such as cover most bitterly to betray, first seek most sweetly to intrap. *Philip.*

Traitors leave no practice undone, not because they will not, but because they dare not.

Victory is not so earnestly to be sought, as Treason to be shunned.

A good warriour ought to commit the fortune of his war to the trust of his own vertue, not to the impiety and treason of his enemies.

Many men love the Treason, though they hate the Traitor.

Many conspire valiantly, but end wretchedly.

Traitours have continual fear for their Bedfellow, care for their Companion, and the sting of conscience for their Torment. *Men.*

A light head, an ambitious desire, a corrupt conscience, and ill counsel, soon breed a Traitour.

Where the people's affection is assured, the Traitour's purpose is prevented. *Eias.*

There are many Traitours in Common-weals whom it is better to forbear than to provoke.

Of rash hopes proceed perillous ends, and of execrable treasons damnable success.

Traitours about the Thrones of Princes are like Wolves about the Folds of Sheep.

One scabbed sheep will infect a whole flock, and one Traitour subvert the whole Monarchy.

He is worthily hated of all men that beareth not a faithfull heart to his Countrey.

No wise man at any time will trust a Traitour. *Tully.*

*Nè in colloquiis de prætextu pacis proditioes urbium sententur, siânque interlocutores, maximè cavendum est.*

*Proditores urbium sæpe nè ipsi quidem proditiorem evadunt, sed ab hoste trucidantur.*

### Of Desperation.

*Defin.* Desperation is a sorrowfullness without all hope of better fortune, a vice which falsely shadoweth it self under the title of Fortitude and Valour, and tickling the vain humours of the vain-glorious, carries them to ignoble and indifferent actions, to the utter loss of their souls and bodies.

Despe-

**D**esperation is a double sin, and final impenitence hath no remission.

It is better to be called a dastardly Coward, than a desperate Caitiff.

Let no man despair of Grace, although he repent in his latter age : for God judgeth of man's end, and not of his life past. *Ber.*

Desperation springeth from the ignorance of God. *Aug.*

It is better to prolong our life in misery, than to hasten our own death without hope of mercy. *Lactantius.*

Love wanting its desire, makes the mind desperate : and fixed fancy bereft of love turneth into fury.

There is no offence so great but mercy may pardon : neither is there any thing so desperate which time cannot cure.

Despair is the fruit of disordinate sin, which becoming his own judge, proves his own Executioner.

The fear of inevitable punishment is the cause of desperation. *Stob.*

Nothing doth more torment a man than forsaking hope. *Quint.*

Desperation preferreth profit before honesty. *Erasmus.*

Let no man despair of that thing to be effected which hath been done already.

Extreme fear and danger make cowards desperately adventurous : and what perswasion could not make constant, misery hath made desperate.

Resolution is grounded on honour, desperateness on danger.

Fortune desperately attained is as desperately lost : and despair suddenly entertained is a token of a wretched conscience.

Despair comes of the feebleness of courage, and the lack of wit.

To him that is subject to passion despair is ever attendant.

He that is desperately inclined to his own will, is ever most near to the wrath of God.

Despair leadeth damnation in chains, and violence lays claim to the wrath of God. *Ber.*

Despair and revenge deprive men of the mercy of God, and clean blot out the memory of their former good deeds.

Of all the perturbations of man's mind, Despair is the most pernicious. *Livius.*

Many, reading *Plato* his Book of the Immortality of the Soul, have laid violent hands upon themselves.

He that through the burthen of his sins breaks forth into desperation, wilfully refuseth the mercy of the Almighty.

When hope leaveth a man, fear beginneth to conquer him. *Plato.*

The soul's first comfort is to avoid the fault; the next, not to despair of pardon.

Desperation is a certain death. *Aug.*

As he which without licence breaketh a Prison, procureth his own death: so in the world to come shall he be perpetually punished, which, contrary to the will of God, will set his soul at liberty. *Plato.*

*Vincitur baud gratis jugulo qui provocat hostem.*

*Qui nil potest sperare, desperet nihil.*

#### Of Heresies and Hereticks.

*Defin.* Heresie is a wilfull and obstinate opinion grounded in the mind, the sister of ignorance, a professed enemy to all truth, presumptuously opposing it self against the Principles of Faith and true Religion.

After

**A**fter the ascension of *Christ* into Heaven, divers by the instigation of the Devil did as *Simon* the Samaritan and others, who sought to seduce the people from the true faith they embraced, teaching and preaching Heresies. *Iustin.*

Heresie streweth the plain and open way of truth with thorns and brambles.

*Marcion*, heaping Heresie upon Heresie, said that *Cain*, the *Sodomites*, and the *Aegyptians* and all Nations that have excelled in wickedness, met *Christ* in Hell, and by him were delivered. *Irenaus.*

*Montanus*, calling himself the *Holy Ghost*, strangled himself. *Niceph.*

The *Valentinians* said that *Christ* took not flesh of the Virgin *Mary*. *Polyd.*

The Church of *Corinth* was corrupted, not onely in manners, but also in doctrine.

*Arius*, that Arch-heretick, his bowels burst in sunder. *Theod.*

The *Adamites*, denominated from *Adam*, admiaister their Sacraments naked: they call their Church Paradise.

*Abelites* require such chastity in Marriage, that they admit no copulation between man and wife. This Heresie was soon suppressed.

*Origenists* and *Sadducees* deny the Resurrection.

*Aquarii* used not Wine, but Water in the Sacrament.

If we follow our own imaginations, neglecting the truth, we renounce our salvation, and yield our selves subjects to Satan.

The *Nicolaïtes* maintain the community of their Wives. *Eus.*

*Antioch* was never without Hereticks; and within the seventh year of *Julius*, the greater part thereof was consumed with fire from Heaven, the other destroyed by an Earthquake.

*Nestorius* denied *Mary* to be the mother of *Christ* : after he was banished, his tongue was eaten up with worms, and he dyed miserably. *Euag.*

They which through the dimness of their mind, and want of understanding, do contemn the true and living God, do please themselves with all manner of pestilent errors. *Amb.*

Some not considering that clear and heavenly light which cometh from God, do fall into the gulf, and sink to the bottom of that most foul and filthy puddle of all false Opinions, Errours, Heresies, and worshipping of false gods. *Amb.*

An Heretick doth corrupt the sincerity of the Faith and Doctrine of the Apostles. *Aug.*

A Schismatick, although he sin not at all against the pure Doctrine and sincere Faith, yet he rashly separated himself from the Church, breaking the bond of unity. *Aug.*

If Cockle appear in the Church, yet ought neither our faith nor charity be letted; we must rather learn to be good Corn. *Cyp.*

While some men always take to themselves a farther dominion than peaceable justice requireth, they perish from the Church : and while they proudly lift up themselves, blinded with their own presumption, they are bereft of the light of the truth. *Greg.*

The Church oft placed amidst much Chaff and Cockle, suffereth many things : and yet whatsoever is either contrary to faith or good life she alloweth not, neither holds she her peace, neither doeth she it.

*De nucleo olivæ, intus optimæ & suavissimæ, ventosa & vana caprificus exsurgit : ita & hereses de nostra fructificaverunt religione, & generes à veritatis grano, mendaces & sylvestres. Tertul.*

*Omnia.*

*Omnia hæreticorum dogmata inter Aristotelis & Chrysippi spineta sedem sibi & requiem reppererunt. Hieronymus.*

Of Devils.

*Defin. Devils are our tempters to sin, blasphemy, and all other evils: they that stand in fear of God, take pleasure in that which displeaseth them.*

**T**HE Devil labours to deceive man, and greatly envies that any should be saved.

Satan is a subtle fisher, and useth great cunning in casting of his net, and searcheth out the vein of water wherein every man is delighted. *Basil.*

The Devil by degrees worketh the destruction of man.

*Christ* fisheth with an angling-rod, and catcheth but a few; the Devil with a broad net, and draweth up multitudes. *Chrys.*

The Devil's bait is sweeter than *Christ's*; and that is the cause he taketh so many. *Hier.*

*Christ* fishing took four, *Simon, Andrew, James and John*: the Devil walking by the sea of this world, may in as little space catch four thousand.

Through the envy of the Devil sin entered into the world.

The Devil was the first authour of lying, the first beginner of all subtle deceits, and the chief delighter in all sin and wickedness. *Philo.*

Divers spirits were wont to deceive people, either by misleading them in their journies, or murdering them in their sleeps. *Pfellus.*

The Devils, not able to oppose God in himself, assault him in his members. *Aug.*

The Devil intangleth Youth with beauty, the Usurer with gold, the Ambitious with smooth looks, the Learned by false doctrine.

The

The Devils oft-times spake truth in Oracles, to the intent. they might shadow their fallhoods the more cunningly. *Lastan.*

The Devils (as being immortal spirits, and exercised in much knowledge) seem to work many things, which in truth are no miracles, but mere works of nature.

All the great power of Devils proceedeth from the just indignation of God. who by such whips chastiseth the wicked, and exerciseth the good.

The Devils have divers effects; the one troubles the spirit, the other molesteth the body: some insinuate and steal into our hearts, where depraved desires are ingendred; or else into our understanding, to hinder the use and office of Reason.

The power of God, and not the Devil, is to be feared. *Greg.*

The invisible enemy is overcome by faith.

The Devils have will to hurt, but they want power. *Augustine.*

The Devil is overcome by humility.

The Devil is strong against those that entertain him, but weak against those that resist him. *Aug.*

From evil spirits proceedeth Art-Magick, whereby the slavish practisers of that damnable Art by many false miracles deceive the simple, and confound themselves.

He that giveth his word to the Devil, breaketh his bond with God. *Luther.*

The Devil. Temptation, and Sin, were the occasion of man's fall.

The hearts of the Reprobates contain as many Devils as unchast thoughts. *Greg.*

The Devil in the last day shall rise against us in condemnation, for that he hath been more carefull to get souls than we to save them. *Bern.*

The

The Devil doth easily hit with his arrows the proud men of this world, but the humble he misseth. The Archer sooner doth hit a great mark than a little one. *Amb.*

The Devil is to some a Lion, to some an Ant. *Greg.*

The Devil ceaseth to tempt them whom he hath already wone.

The Devil, though he seeth not our thoughts, yet by outward signs he many times doth know them, as by our words.

The Devil is the father of lies, and the chief author of all deceit.

The Devil tempteth the righteous one way, and the wicked another way. *Greg.*

The Devil presents before us many vain delights, to the intent he might the better keep our mind from godly meditation.

What sin soever hath been by man at any time committed, was first by the Devil invented.

The Devil first accuseth us of our evil words, next of our evil works, lastly of our evil thoughts. *Greg.*

*Christus Leo dicitur, propter fortitudinem; Agnus propter innocentiam: Leo, quod invictus; Agnus, quia mansuetus. Ipse Agnus occasu vicit Leonem, qui circummit quærens quem devoret. Diabolus Leo dictus feritate, non virtute. Aug.*

### Of Hell.

*Defin. Hell is in all things contrary to Heaven: It is a place of torment, misery and desolation; where the wicked shall endure the endless judgment of pain for their offences.*

**Z**Eno the Stoick taught, That the places of the Reprobates were separate from the righteous; the

the one being pleasant and delectable, the other darksome and damnable.

Hell is the hold of horreur, distress and misery, the cell of torment, grief and vexation.

The loss of Heaven is to the damned more grievous than the torment of Hell. *Chryf.*

Hell is the land of darkness.

In Hell all torments are not alike. *Aug.*

Woe be to him that by experience knoweth there is a Hell. *Chryf.*

Hell is the place of punishment which God hath reserved for the Reprobates.

In Hell is no order, but a heap and chaos of confusion.

The wretches in Hell have an end without end, a death without death, a defect without defect: for their death liveth continually, and the end beginneth always, and the defect can never fail.

Hell is every-where where Heaven is not.

The torture of a bad conscience is the Hell of a living soul. *Calvin.*

Good men have their Hell in this world, that they may know there is a Heaven after death, to reward the vertuous: and wicked men escape torments in this world, because they shall find there is a judgment to come, wherein the wicked shall have punishment according to the number of their offences. *Lactantius.*

They that believe in *Christ* have already overcome sin and Hell.

To them that are enamoured of the world, the remembrance of Hell is bitter.

The image of our sins represents unto us the picture of Hell.

Hell, like death, is most uncertain, and a place of punishment most assured.

Hell is compared to the Labyrinth which *Dædalus* made,

made, whose entrance is easie, but being once in, it is not possible to return.

He that tempted *Christ* will never spare men. *Bernard.*

If thy mind be not moved with the fire of Heaven, take heed lest thy soul feel the flames of Hell.

Hell, that is known no-where, is every-where; and though now never so private, yet in the end it will be most publick.

Envy is a picture or resemblance of Hell.

Death holdeth his Standard in Hell, which is called the Land of death.

*Infernus locus est sine mensura, profunditas sine fundo, plenus ardoris incomparabilis, plenus fætoris intolerabilis; ibi miseria, ibi tenebræ, ibi horror æternus, ibi nulla spes boni, nulla desperatio mali.*

*Noctes atque dies patet atri janua Diis.*

11 JY 63

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The End of the Book.

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# THE NAMES

## Of all the Christian and Heathen

### Authours in this Book.

**A** **A**  
Augustine

Ambrose

Appian

Archimedes

Ælianus

Aristotle

Aristippus

Anaxagoras

Alex. Severus

Anselm

**B**

Basil

Bernard

Bonaventure

Boëtius

Bullinger

Bodinus

Bias

Bacon

Beza

Bion

**C**

Chrysostome

Cyprian

Clemens Alex.

Cassiodorus

Columella

Cor. Agrippa

Chrysippus

Chilo

Calvin

Cicero

Curtius

**D**

Diogenes

Diog. Laert.

Demosthenes

Dionysius

**E**

Eusebius

Euagoras

Erasmus

Ennius

Epictetus

Euripides

**G**

Gregory

Guevara

Galen

Guicciardine

**H**

Hierome

Horace

Hermes

Hippocrates

Homer

**I**

Iosephus

Isidorus

Irenæus

Iustin

Iustinian

Isocrates

Iamblichus

**L**

Luther

Lactantius

Lud. Vives

Livius

Lucretius

Lycurgus

**M**

Macrobius

Musonius

Marc. Aurel.

Musæus

Menander

Martial

**N**

Niphus

**O**

Origen

Olaus

# The Authours Names.

<i>Orosius</i>	<i>Plinius</i>	<b>T</b>
<b>P</b>	<i>Psellus</i>	<i>Thomas Aquinas</i>
<i>Polycarpus</i>	<b>Q</b>	<i>Theodorus</i>
<i>Petrarch</i>	<i>Quintilianus</i>	<i>Thales</i>
<i>Publius</i>	<b>R</b>	<i>Terence</i>
<i>Plantus</i>	<i>Ramus</i>	<i>Tertullian</i>
<i>Plato</i>	<b>S</b>	<i>Theopompus</i>
<i>Philo</i>	<i>Sirach</i>	<i>Theophrastus</i>
<i>Pontanus</i>	<i>Solon</i>	<i>Theocritus</i>
<i>Pacuvius</i>	<i>Socrates</i>	<b>V</b>
<i>Phocion</i>	<i>Stobæus</i>	<i>Vegetius</i>
<i>Periander</i>	<i>Salust</i>	<i>Virgil</i>
<i>Pythagoras</i>	<i>Suetonius</i>	<b>X</b>
<i>Plotinus</i>	<i>Silius Italicus</i>	<i>Xenocrates</i>
<i>Plutarch</i>	<i>Sophocles</i>	<i>Xenophon</i>
<i>Pittacus</i>	<i>Seneca</i>	<b>Z</b>
<i>Pindarus</i>	<i>Sir Thomas Moor</i>	<i>Zeno</i>
<i>Petronius</i>	<i>Sir Philip Sidney</i>	

# A TABLE of all the principal matters contained in the former Treatise.

A		C	
<b>A</b> ngels	5	Conscience	12
Admiration	58	Comforts	65
Ancestors	105	Courtesie	89
Adultery, <i>vide</i> Concupi-		Counsel	96
scence		Consideration	101
Absence and Presence		Courage	112
	136	Cruelty	188
Adversity, <i>vide</i> Poverty		Change	130
Acts	138	Credulity	155
Ambition, <i>vide</i> Pride		Children	210
Aid	141	Choice	223
Anger, <i>vide</i> Rage		Chastity	228
Accusation	168	Content	230
Apparel, <i>vide</i> Bravery		Constancy	231
Abundance, <i>vide</i> Riches		Countrey, or Common-	
		wealth	236
		Charity	240
		Covetousness	285
		Concupiscence	303
B		D	
Blessedness	15		
Beauty	31		
Benefits	87		
Belief, <i>vide</i> Credulity			
Banishment	135	Diffimulation	33
Bravery	195	Doubts	161
Bounty, <i>vide</i> Liberality		Denial	162
Boasting	197	Dancing	217
Beginning	257	Death	249
		Day	

# The Table.

Day or Light	260
Dishonesty	268
Deceit	292
Drunkennes	297
Desperation	312
Devils	317
Distrust, <i>vide</i> Desperati- on	
Diligence, <i>vide</i> Labour	

## E

Eloquence	54
Ending	259
Experience, <i>vide</i> Know- ledge	
Envy, <i>vide</i> Hate	
Exile, <i>vide</i> Banishment	

## F

Folly	35
Flattery	37
Friendship	69
Fame	114
Fear	119
Famine	122
Fortune	125
Fortitude, <i>vide</i> Courage	
Fury, <i>vide</i> Rage	

## G

God	1
Goodness	64
General in War	108
Gladness	146
Gaming	283
Gluttony	300

## H

Heaven	3
Hate	24
Honour	83
Hope	238
Humility	243
Heresie	314
Hereticks	<i>ibid.</i>
Hell	319
Hearing, <i>vide</i> Senses	

## I

Jealousie	22
Ignorance	62
Idleness, <i>vide</i> Sloth	
Innocency	76
Jefts, <i>vide</i> Scoffing	
Justice	90
Infamy	266
Joy, <i>vide</i> Gladness	
Ingratitude	272

## K

Knowledge	51
Kings	78

## L

Love	16
Learning	49
Liberality	85
Laws	93
Labour	144
Liberty	148
Life	201
Lying	294

Memory

<b>M</b>	
Memory	48
Mean	143
Musick	215
Man	220
Marriage	225
Matrimony, <i>vide</i> Marriage	
Meekness, <i>vide</i> Humility	
Mistrust, <i>vide</i> Suspicion	

<b>N</b>	
Nobility	82
Neighbours	180
Nature	199
Night	262
Necessity, <i>vide</i> Poverty	

<b>O</b>	
Office	103
Obedience	152
Opinion	154
Oath	159
Offence	166
Old age	245

<b>P</b>	
Peace	8
Prayer	13
Poetry	57
Poverty	132
Patience	67
Precepts	97
Policy	110
Praise	139

Prudence, <i>vide</i> Wisdom	
Physick	173
Pain	176
Plenty, <i>vide</i> Riches	
Proverbs	182
Pride	21
Prodigality	21
Presumption	308

<b>Q</b>	
Qualities, <i>vide</i> Conditions	
Quietness, <i>vide</i> Peace	

<b>R</b>	
Rage	115
Ruine	123
Riches	127
Repetition	164
Religion	233
Rulers, <i>vide</i> Kings	

<b>S</b>	
Suspicion	38
Sermons	46
School	6
Sleep, <i>vide</i> Sloth	
Serving	150
Secrecy	158
Slander	170
Scoffing	172
Sapience, <i>vide</i> Wisdom	
Sentences	184
Similitudes	191
Surfeit, <i>vide</i> Gluttony	
Soul	203

Sor

# The Table.

Sorrow, *vide* Tears.      Understanding, *vid.* know-  
Senses.      206 ledge.  
Sloth,      305 Unity, *vide* Religion.

T

W

<b>T</b> ruth.	9	<b>W</b> Omen.	37
Thought.	40	Wir.	42
Temperance.	74	Wisdom.	44
Tears.	178	War.	106
Time.	251	World.	224
Treason.	310	Wickednesse.	264
Trouble, <i>vide</i> Paine.		Want, <i>vide</i> Poverty.	
		Wife, <i>vide</i> Marriage.	

V

Y

<b>V</b> Errue.	6		
Vices in generall.		<b>Y</b> Outh.	312
Usury.	270		
	289		

FINIS.

